The Catholic Historical Review

Volume XVI APRIL, 1930 No. 1

CATHOLIC PARTICIPATION IN THE DIPLOMACY OF THE SOUTHERN CONFEDERACY.[1]

Dr. J. Franklin Jameson, in his presidential address delivered before the American Historical Association at Madison in 1907, and entitled "The American Acta Sanctorum", after illustrating the frequent and effective use made by historians of the lives of some of the medieval saints, pointed out an analogous body of material at the service of students of American history who would seek enrichment of our knowledge of political, geographical, economic, and social conditions, in the letters, reports, and biographical data of American missionaries and of those pious persons who exerted some influence on life in their day and generation.[2]

For the Catholic historian there are abundant materials for such studies. It is superfluous to dwell upon the increasing use that is being made of such sources as the *Jesuit Relations*, the records of the missionaries in the Southwest and Middle West, and the letters and papers of ecclesiastics more prominent in the administration of the Church in America, by scholars who are primarily interested in the story of our nation's religious development. The opportunities are many of showing from similar sources Catholic participation in movements and events in other fields. Some ecclesiastics, says Dr. Jameson, "though usually not immersed in secular affairs, have nevertheless become so involved in particular episodes that their memoirs become, for the moment, sources of prime importance."

---

[1] Presidential address delivered before the American Catholic Historical Association, Washington, D. C., December 27, 1929. The main sources used in the preparation of this paper were the Pickett Papers in the Manuscripts Division of the Library of Congress, and the diplomatic correspondence between the United States and its representatives to the Papal States to be found in the archives of the Department of State.

[2] *Am. Hist. Rev.*, XIII, 286-302.

The subject of the present address is a case in point. This is the story, first, of the diplomacy of a Catholic priest who was sent by the Confederate government as commissioner to Ireland; and secondly it is an attempt to throw additional light on the more familiar story of a Catholic bishop who was sent by the same government to France and Rome.

At the outbreak of the war, popular opinion in Ireland, while divided in its attitude toward the warring sections, probably favored the North.[3] This was not because of the inherent belief that any cause espoused by England must be without merit, but was rather due to the predominance of the emigrating classes. Of the many thousands of these who had gone to America comparatively few found the opportunities they sought below the Mason and Dixon line. The North offered abundant work on canals and railroading or in shipping and factories. In the South free labor came into unsuccessful competition with slavery, and was used only in occupations too rough and hazardous for the employment of high-priced negroes. As a river captain bluntly explained to an inquisitive traveller: "The niggers are worth too much to be risked here; if the Paddies are knocked overboard or get their backs broke, nobody loses anything." There was, then, this family bond uniting the members in the North and West with those at home, many of the latter dreaming of the day when they, too, would find emigration the "open sesame" to political freedom and prosperity.

---

[3] Dr. R. J. Purcell, in the *Catholic World* for April, 1922, gives a good account of Ireland and the American Civil War with somewhat different conclusions from those here stated respecting Confederate sympathy.

Irish leadership, furthermore, had always been outspoken against the system of human bondage, believing that

> Jove fixed it certain that whatever day
> Makes Man a slave takes half his worth away.

This opposition had its roots in the bitter experience of economic and political enslavement that had long been Ireland's lot. More practical was the consideration early advanced, that the abolition of slavery in America would increase opportunities for the emigrant, while its extension would shut off his chance of sharing the free lands open to settlers.

Irish prayers, too, followed the military fortunes of thousands of kinsfolk who in the Irish Brigade under General Meagher, a rebel of '48, and in Irish regiments and companies were bearing arms for the defense of the Union. Irish chaplains were ministering to the spiritual comfort of these soldiers. The fellowship of religion also had its effect when Archbishop John Hughes, intimate friend of Secretary Seward, visited Europe to nullify in Catholic centres the efforts of Confederate commissioners, and returned to the land of his birth to speak for the integrity of the national government.

But sympathy with the Southern cause was not absent, in spite of the objection that such attitude would align itself with the ruling sentiment of detested England. Was not the South, after all, fighting for Ireland's principle of self-government? If international opinion should hold that the seceding States had not the right to go their way, would not Ireland's hope be but "a consecration and a poet's dream"?

So at least argued William Smith O'Brien, John Mitchell, and John Martin, surviving vindicators of the Young Ireland movement of 1848. Martin and O'Brien were the Moses and Aaron of the Irish at home and abroad. "It is a spectacle painful and humiliating to all lovers of freedom", wrote O'Brien in reply to General Meagher's plea for Irish enlistments, "to find one of the representative men of the Irish race—himself an exile and a Catholic, vindicating a course of action similar to that which expelled the natives of Ireland from their possessions and their homes under Cromwell." "The right of the South to secede", he maintained, was "beyond question." "These sentiments", wrote Martin, "are the sentiments of the great majority of the people of Ireland. I am heart and soul a partizan of the Confederates in this war. And to me it is a misery to think of the hundreds of thousands of my countrymen who have taken up arms to kill the men of the South and lay waste their homes in order to force them to submit to a yoke that they refuse." "The South", he argued, "has the right of self-government as clearly as the Belgians, Italians, Poles, or the Irish."

From Richmond, where he had settled during the war, John Mitchell added his plea for the Southern cause, laying aside his pen only long enough to mourn the death of two of his sons who died for the Confederacy, one at Gettysburg, another at Sumter. "Those Irishmen", he wrote to the *Nation,* "who have thronged into the Federal Army have unfortunately made themselves guilty parties to the foulest crusade of modern times—to desolate the homes of a people who have never wronged them and a large proportion of whom are their own kindred." If Irishmen, he warned, join the Federal armies with the expectation of grants of land in the South after the war, let them be assured this will never be, "save that regular fee-simple of six feet by two, which many thousands of them now peacefully hold".[4]

Nor did the Southern Confederacy lack in America Irish and Catholic support with pen and sword or in the council chamber—circumstances to be recalled to the Catholics of Ireland in later months. In the Davis cabinet were John R. Reagan of Irish descent, and Stephen R. Mallory a Catholic, as was also Thomas R. Semmes who sat in the Confederate Senate. The exploits of Captain (later Admiral) Raphael Semmes, in command of the English-built *Alabama,* were not unknown. Gallant General "Pat" Cleburne who yielded his life at Franklin, and General Joseph Finnegan who defended Florida against Union aggression, were both Irishmen born. Religious pride was touched by the long list of Catholic officers. At least twenty-eight Catholic chaplains, many of them of Irish nativity or descent brought the consolations of religion to the Southern armies.[5] The spirited sentiment of Randall's "Maryland, My Maryland", and the defiant songs of Father Abram Ryan, the Irish-American poet-laureate of the Confederacy, found echo in Irish hearts attuned to freedom's cry. Mitchell is authority for the statement that over 40,000 soldiers of the Irish race saw service in the Confederate army. Finally, although Irish emigrants found greater opportunity in the North, many who had gone into the Southern States in search of work remained there, especially in New Orleans and Mobile. At the outbreak of the war there were in New Orleans 24,398 Irish emigrants, and in Mobile 3,307 persons of Irish birth. The wife of Senator Chestnut of South Carolina suggested that Southern eloquence was in no small measure due to the presence of so many Irish.[6]

---

[4] These letters of O'Brien, Martin, and Mitchell which originally appeared in the *Nation* and the *Irishman* were reprinted by Bannon in his broadsides.

Confederate leadership, therefore, might well hope that the efforts of an influential agent in Ireland would be successful in checking the flow of emigration from which Northern regiments, it was charged, were being recruited. The early years of the war saw many thousands of Irishmen leaving for America. To explain this migration on ethnological grounds or to attribute it to maladministration of the English government was to overlook the more obvious reasons of poor crops in those years, and the withdrawal of large tracts of land from cultivation for pasturage, thus depriving many of agricultural employment. Contributing causes were the economic conditions in America which cut off or greatly reduced the remittances sent home by prospering sons abroad, and the cotton embargo which worked hardships on Irish labor in the factories. The Federalists needed no agents to encourage young Irishmen to leave home. Yet the opinion prevailed among the friends of the South in Great Britain, Ireland, and America that this migration was not a natural one. It was more than once the subject of debate in Parliament. Protest was made to Adams, the

---

[5] Dom Aidan Germain, *Catholic Military and Naval Chaplains*, pp. 107-134.

[6] *Census* of 1860, Population, p. xxxi; Channing, *Hist. U. S.*, VI, 8-9.

United States minister, who demanded specific proofs which were hard to obtain because of the secret methods employed. When James M. Mason, Confederate commissioner to Great Britain and the Continent, reported his conviction that illegal means were used to lure Irish emigrants out of the country, Secretary Benjamin decided to send to Ireland agents of Irish birth to curb the effects of any unlawful acts by spreading among the people such information as would be likely to persuade them of the folly and injustice of volunteering their aid against the South.

The first of these emissaries was Robert Dowling, who was sent as commercial agent to Cork in March, 1863. Edwin De Leon, former United States consul at Alexandria, who had been sent abroad in the preceding year to procure the support of the press for the South, also visited Ireland, and largely through his efforts and those of Dowling the *Dublin Irish Times*, the *Freeman's Journal*, the *Morning News*, the *Catholic Telegraph*, the *Galway Vindicator*, and the *Cork Examiner* were among the papers which began to advocate the Southern cause.

In July, 1863, Lieutenant James L. Capston, a graduate of Trinity College, Dublin, was sent by Benjamin to obtain information as to the manner in which emigrants were induced to leave Ireland, and to start a counter-movement on behalf of the Confederacy. Arriving in Dublin he called on several editors and influential citizens, published several letters showing the dangers to emigrants on landing in the United States, then proceeded to Limerick, Galway, and Cork, where he found the clergy eager to do anything that might hold together their fast-dwindling flocks. Capston circulated a poster, bearing the heading "Caution to Emigrants", and in large display type the catch phrases: "Persecution of Catholics in America!" "The Tabernacle Overthrown!" "The Blessed Host Scattered on the Ground!" "Benediction Veil Made a Horse Cover Of!" "All the Sacred Vessels Carried Off!" "The Monuments of the Dead Defaced!" "The Priest Imprisoned and afterwards Exposed on an Island to Aligators and Snakes!" "His Home Robbed of Everything!" These and similar outrages, according to the poster, were committed on Catholics by Massachusetts soldiers in Louisiana. Let Irishmen remember the Know-Nothing Party, that child of Orangemen who some years ago entered convents and insulted nuns at their devotions—the same party which openly and publicly avowed their intention of disfranchising all foreigners and destroying Catholicity. Let Irishmen know that many an Irish emigrant on landing is cajoled into declaring his intention, after which he comes under the conscription act, and is carried off to the swamps of the Carolinas or to the sand bars of Charleston, there to imbrue his hands in the blood of his countrymen. Let Irishmen remember the fate of Meagher's Brigade at Fredericksburg, 5,000 strong, now no more, and the comment of the New York papers that they could afford to lose a few thousand of the scum of the Irish.

In the fall of '63 advices from the North indicated that fresh efforts were to be made to induce Irish laborers to emigrate to New York. While the ostensible purpose was to employ these in railroad building, Southern leaders thought the real object was to lure them into the Federal army. It was then determined to send to Ireland another agent whose qualifications and position would permit more intimate contact with the people. Such a man offered himself in the person of Father John Bannon. Father Bannon had left Ireland ten years before for St. Louis, where he labored at the Cathedral, the church of the Immaculate Conception, and at St. John's. He was now serving as chaplain to the Missouri forces under General Price, in which command there were 1800 Catholics. He was a priest of large physique, a brilliant talker, and possessed a personality so impressive that after his return to his native land at the close of the war, few of his American friends when in Ireland failed to visit him. He later became a Jesuit, and died at Dublin in 1900. Father Tabb, the poet, who sailed on the same boat with Father Bannon, thanks the latter for his first knowledge of Catholic doctrine and practice.[7]

---

[7] F. A. Litz, *Father Tabb, a Study of his Life and Works* (Baltimore, 1923), p. 32. For information concerning Father Bannon I am indebted to Rev. Charles L. Souvay, C.M.; see also references in Rev. John Rothensteiner's

The new commissioner was given permission to go to Rome for the purpose of obtaining from the Holy Father such sanction of his purpose as would secure him a welcome among the Catholic clergy and laity of Ireland. He evidently thought this unnecessary; for he arrived in Dublin on October 31, making his headquarters at the Angel Hotel, which was the chief resort of the country priests who visited that city, and which offered contact with the middle class of farmers who frequented the neighboring market of Smithfield. Recognizing the impotence of the clergy and the politicians to stem the current of emigration, he resorted to the press as the most likely means of showing the people the trials to be met by the emigrant on landing at New York. He selected the *Nation*, which had printed letters of Smith O'Brien and John Martin in refutation of General Meagher's plea for the North. He assisted Martin in preparing a series of articles for that journal, and himself defended the views of the Archbishop of Tuam, who had written a letter on the subject of emigration. Next he had printed two thousand copies of a handbill, one thousand of which were sent to Queenstown and five hundred to Galway, to be distributed to prospective emigrants and posted in the boarding houses usually occupied by the latter before sailing. Using the nom-de-plume "Sacerdos", he wrote circulars, letters, and statements without end, reprinted contributions to the *New York Freeman's Journal* and the *Richmond Whig*, lectured and preached throughout southern Ireland. Truly of him could it be said, "Tu es Sacerdos in aeternum, secundem ordinem *Benjamin*."

Early in 1864, three thousand parish priests received a six-column broadside addressed to the "Catholic Clergy and People of Ireland". Extra copies were sent for posting at each church and for distribution among the people. This broadside printed the letter of Pius IX to Archbishop Hughes, October 18, 1862; the letter of Jefferson Davis to the Pope, September 23, 1863; and the much-discussed reply of the latter, December 3, 1863. Interpreting these, the Address saw in the Holy Father's appeal

History of the Archdiocese of St. Louis, index. Father Bannon was allowed £20 per month for personal expenses.

to Archbishop Hughes and in his "prompt and generous recognition of the President of the Confederate States" proofs that to the Holy See the present struggle was a contest between the remnant of Christian civilization yet living in the South, and the all-domineering materialism of the age personified in the amalgamation of the German and Yankee infidels of the North. From the American Revolution were drawn arguments for the right of secession. Under the usurpation of New England the Union had become a curse as blighting as the union with England. The North was taking from the South annual profits amounting to £56,500,000, yet Ireland grumbles because she pays but £7,000,000 annual tribute to England. As Catholics and Irishmen, Bannon asked, what do you owe to the Union? To the *old* Union which from the days of Washington flourished and throve under the guidance of honorable *Southern* gentlemen, they owed the gift of citizenship and the preservation of equal rights. To the *new* Union party now ruling, Irishmen and Catholics owed the burning of the convent of Charlestown and the churches of Philadelphia, the scorn and hatred of the Nativist party, the shooting down of Irish Catholics in the streets of Brooklyn, Baltimore, Cincinnati, Louisville, and St. Louis in 1851; the violation of Catholic churches in Missouri, Virginia, Louisiana, Mississippi, Florida, and elsewhere in the South by Federal soldiers since the war began. If it were objected that Meagher and other Catholics held high commissions in the Union army, let it be known that no priest or decent Irishman in America ever associated the term Catholic or Gentleman to these adventurers. Besides, the Irish had no choice of service, but were decoyed into the army; and Irish officers were appointed in order to induce their countrymen to enlist under their leadership. Who are the Yankees? he asked. Descendants of Cromwell and his party who had persecuted Quakers and hanged witches, who under the name of the American Party, Nativists, and Know-Nothings had persecuted Catholics and endeavored to rob them of their citizenship; who pursued Archbishop Bedini like savage beasts through Northern cities and burned him in effigy in the public square of Cincinnati. This was the same faction which during the war shot down women and children in the streets of St. Louis, plundered the chalices and ciboriums from the tabernacles of Frederick and Washington Counties, Missouri; trampled the Blessed Sacrament under their feet, and made horse covers of vestments; the same faction which during a mission drove the congregation from the church at Hannibal, Missouri, and turned the church at Richmond, Louisiana, into a stable for the cavalry. Who are the men of the South? he asked. The natural ally of the foreigner and the Catholic. The Southern people are the descendants of Spanish Catholics who settled in Florida, the Gulf Coast, and Mexico; of French Catholics who came to Louisiana; of the Catholic settlers of Maryland and Kentucky. In the Southern cities Catholicity is no intruder, nor do her children elicit the contempt of the native for "the beggarly, ignorant papists and low foreigners", as Catholics are invariably termed in the North. It was the South which crushed Know-Nothingism in the election of 1856, when if a single Southern State had voted with the Northern party foreigners and Catholics would have sunk below the level of the negro, whose color and caste were less a crime in the eyes of the Yankee than the brogue and faith of the Irish Catholic.

It must be admitted that such arguments were well adapted to the character of his audience, who at least would not be left unmoved by Bannon's closing stroke that as a Catholic priest he desired only to see the wishes of the Holy Father realized. No Irish Catholic, he was sure, would persevere in the sanction of an aggression condemned by the Pope.

This address was followed by a plea to the "Young Men of Ireland", to whom he recalled the Young Ireland Movement of 1848 and its patriotic leaders, most of whom had pronounced in favor of the South. He branded the report that 200,000 Irish had enlisted in the Northern armies as false propaganda circulated to lead the European Catholic nations to believe that the Catholic Church in the United States approved of the war against the South, and to win the service of the Irish youth by inducing them to believe that all the Irish in America were fighting for the North.

From the *Chicago Tribune* he cited figures to prove that less than 40,000 Irish were in the Federal service, and that many of these had entered the army out of necessity caused by the suspension of river trade and railroad construction. The work of enlisting was being done by Irishmen who were as willing to take a contract for a supply of Irish soldiers as laborers, and whose only interest in the Irish was to make money by the sale of their blood. He warned those thinking of emigrating that they would be obliged to sign a document pledging themselves not to work for any other than the parties furnishing the passage money, so that by withholding work they would be forced in military service in order to avoid starvation. The emigrant who would leave Ireland with the intention of joining the Northern army must be held a contemptible, base mercenary who would sell himself for £42 bounty and 16 1/2 *d.* a day (the present value of his pay). For this pittance he would swear to do Hessian work against the people of the South. The Southern priest referred to the theologians of the Church who had defined this crime and assigned the penalty. He reminded the young men that St. Alphonsus Ligouri asserted that a foreigner about to enter the military service (of another country) is bound in conscience, under pain of mortal sin, to inquire into the justice of the cause; that a soldier engaged in a war which he believes to be unjust can not obtain absolution unless he is determined to procure his discharge as soon as possible and in the meantime abstains from all acts of hostility; and that a soldier who engages in a war for the sake of pay, regardless of the justice or injustice of the war, is sinfully disposed and can not receive absolution while in that state of mind, and if the war be unjust he is bound to make restitution for all injuries inflicted on the people and property of the defenders. St. Thomas Aquinas was cited to the same effect. Let the prospective emigrants remember, then, that when they will march to the battlefield the sentence of reprobation will hover above their heads as certainly as it follows the duellist to the encounter; and should they fall impenitent will sink them to as low a depth of perdition, for participation in an unjust and oppressive war, as the duellist for unjustifiable homicide of himself or his adversary.[8]

Father Bannon began to see the results of his mission. Thousands of copies of these and other circulars were distributed; with few exceptions the parish priests complied with his request to explain them to the people; several bishops and a large number of priests who had assembled at the funeral of a Church dignitary, acknowledged themselves converts to his views; the Apostolic Delegate then present declared in favor of the Southern cause; invitations to preach and lecture increased. A laborer told him that "we who were praying for the North at the opening of the war would now willingly go to fight for the South if we could get there." The arrival of a Northern priest with pro-Southern sympathies supported the arguments of the Confederate commissioner.

Bannon attributed much of this conversion to the frequent publication of the letters of Pius IX to Archbishop Hughes and President Davis. These were accompanied with a statement calculated to show that the Holy Father had recognized the Confederacy, and that since the Pope's letter to Hughes the Archbishop had been apathetic to the Northern cause and was exerting his efforts to restore peace.

There was other leaven at work. The *New York Metropolitan* and the *Freeman's Journal* of the same city, both favorable to the South, were received in every parish. The letters of disillusioned emigrants were published to support Bannon's charges that on board vessels leaving Ireland they were obliged to take an oath which made them liable to the draft after reaching America, and to sign papers pledging themselves to work solely for those furnishing passage, so that the result was the same—they had to enlist or starve.

The cumulative effect of these efforts was increased by other events which were not allowed to pass unnoticed. Late in 1863 the *Kearsarge* arrived at Queenstown on pretense of coaling and stress of weather. During her stay a considerable number of men were taken on board. Declarations were secured from two of these, Edward Lynch and Patrick Kennedy, which showed that enlistments had been made. Protests were sent to Earl Russell, as a result of which six of the men who had enlisted were bound to appear at the March assizes for violations of the neutrality proclamation. In the spring of '64 eighty-six young Dublin Irish arrived in Charlestown in charge of an emigration agent by the name of Feeney or Finney. These were conducted to an old building on Bunker Hill. That night they were told the work for which they were engaged was not ready, but they need not remain idle since they could enlist at once. Liquor was given freely to the men. The next morning recruiting agents had signed many of them, others had strayed away, and those remaining had neither money, food, or friends. When the owner of the building told them it would be necessary for them to secure other lodging quarters, agents were conveniently near to show how their immediate needs could be met. Copies of this account taken from the *Boston Courier* were widely disseminated.[9] Shortly after, the bishops of Ireland each received a copy of a pamphlet written by the Bishop of Toronto, Canada, which confirmed the statements made by Father Bannon in his many circulars and letters.

---

[8] **St. Alphonsus, Book IV, tract IV, 407 (10), 408 (11); St. Thomas Aquinas, Billuart, Dissertation VII, article 3.**

One more broadside and Bannon felt his mission could be left in the hands of the clergy whose vigilance, he was confident, would frustrate further efforts of Northern agents to recruit enemy forces in Ireland. This broadside, in addition to the above matters, contained a letter which apppeared in the *Irish Times*, in which Earl Russell directed the discontinuance of passports for the United States to any but persons properly authenticated; an item from the *Dublin Morning News* on the subject of enlistments; and finally a Letter from "Sacerdos" to the Catholic Clergy and

---

[9] The *Cork Examiner* printed an advertisement of S. A. Heath and Co., in the *Boston Herald*, offering substitutes "as low as any responsible shipping house in the city. Only aliens furnished here." "Only wretched Irishmen", commented the *Examiner*. "So long as they can get cheap Irishmen—so long as Irishmen can be drugged and cheated out of their liberties and sold for the use of the great butcher lying in front of Petersburg, why should Yankee gentlemen be sent to the shambles?"

People of Ireland, in which were discussed conscription, the public debt, pauperism in the United States, the repeal of the Homestead laws, restriction of the suffrage, the war, and the establishment of a military despotism by the Federal government. The letter made a final appeal to the Irish to avoid the United States until after the war.

It is never easy to estimate the success of war-time diplomacy. Diplomacy in such times is a weapon of war. It may win detached skirmishes, it may bring temporary advantage, but if in the end the war is lost it has been unavailing to the belligerent whose principles have not prevailed. From this viewpoint the mission to Ireland was wasted effort. But it was not so regarded by Bannon or his government. "My mission has been accomplished", wrote the former in his final despatch of May 28, 1864; "the course of the agent is very satisfactory", endorsed President Davis on one of Father Bannon's reports, and added that the articles signed "Sacerdos" were worthy of publication in the South.

Since the mission to Ireland had as its object the curtailment of emigration to the United States, its success or failure, it would seem, can be determined by the simple method of comparing the emigration statistics for the successive years of the war. These are not only conflicting, but must be tested by qualifying factors not easily solved. When Bannon arrived in Ireland he reported that the population was diminishing through emigration at the rate of 15,000 to 18,000 a month. Before his departure in the spring of 1864 he rejoiced that this exodus had greatly declined, and felt assured that through the influence of the clergy it would be further checked. According to the statement of Sir Robert Peel, Secretary for Ireland, 117,000 left Ireland in 1863, and 114,000 in 1864. The *Report* of the United States Immigration Commission gives the following greatly reduced figures: [10]

1863	1864	1865
55,916	63,523	29,772

Certainly neither set of statistics supports Father Bannon's claim for the year in which he left Ireland. During 1865, it is true, emigration fell off nearly one-fourth, and it may be argued that his efforts were only then beginning to fructify. Against this contention stands the fact that demand for labor on public works was greatly lessened during the war. Indeed, the year after the war saw but 36,690 immigrants from Ireland—about three-fifths of the number landing in 1864, and but 7,000 more than in 1863. Bannon further claimed that the majority of those leaving at the end of his mission were women. Figures are not available on this point; nor is it possible to show what percentage of Irishmen arriving in these years of '64 and '65 enlisted in the Federal army.

---

[10] *Senate Document*, 61 cong., 3d sess., no. 756, pp. 28-29.

There can be little doubt, however, that among the classes having no desire or economic reason for leaving Ireland at this time—the clergy, politicians, and the well-to-do, Father Bannon's mission was not without results. A protest was sent by the clergy to the Vatican protesting that the Federal government was "using up the Irish in the war like dogs"; the evidence is plain that he made many converts to the Southern cause.

It was Father Bannon who first proposed to Secretary Benjamin the possible advantages to the Confederacy of enlisting the sympathies of the Holy Father, through whose direct influence and that of his legates and hierarchy the attitude of the Catholic governments of France, Spain, Portugal, Austria, and Bavaria, and the opinions of Catholics everywhere might be directed.

The loyalty of the Papal States to the Federal government, which was then represented by a minister resident at Rome, never wavered throughout the war. The efforts that were made to impress the Holy Father with the belief that the services of Archbishop Hughes in behalf of the Union had injured the Church in the United States, were unavailing. To Alexander Randall, the American minister, the Pope expressed pride that at this critical moment the archbishop had been singled out by his country for such an important mission. Antonelli, Cardinal Secretary of State, told the same minister that if he had the honor of being an American citizen, he would do all in his power to preserve the nation undivided. To Rufus King, later minister, he expressed the conviction that the Confederate States had sought an unconstitutional remedy; and to Stillman, the consul, he said there was but one course for the Federal government to pursue, that it could act only as it had acted, and that it could not treat with the South save on submission. The Holy Father remarked to King that much as he deprecated the war he could never lend any sanction to the system of African slavery.[11]

But the Holy See, of course, desired peace and did not now forsake its customary policy of attempting to bring this about. Pius indirectly proposed mediation. To the Archbishops of New York and New Orleans he sent open communications urging their efforts towards reconciliation. Not so well known is his letter to the Archbishop of Cincinnati directing him to exert his good offices in bringing these two together.[12]

These letters presented to the Southern leaders a pretext for inaugurating relations with the Papal States. To A. Dudley Mann was entrusted a letter to the Pope expressing the thanks of President Davis for the kindly feeling displayed. Mann had several interviews with Cardinal Antonelli, and was later received in audience by Pius IX. Of this incident, Mann wrote:

> How strikingly majestic the conduct of the Government of the Pontifical State in its bearing toward me when contrasted with the sneaking subterfuges to which some of the Governments of western Europe have had recourse in order to evade intercourse with our Commissioners![13]

In December, 1863, the Pope wrote a reply to Davis which Mann accepted as a positive recognition of his government, and at once sent his congratulations to Benjamin and to all his "countrymen and countrywomen upon this benign event". In one respect Mann proved himself a prophet. He wrote that this letter of Pius IX would "adorn the archives of our country in all coming time". It does, for it now reposes in the Manuscripts Division of the Library of Congress. Mr. Davis left no official statement of his opinion of this letter. Slidell thought it not "worth while printing". Benjamin replied to Mann that it was of little value, and that the Holy Father's address of Davis as "President of the Confederate States" was merely a formula of courtesy to his correspondent, and not a political acknowledgment of the fact.

---

[11] See my articles in this REVIEW, III, n. s., pp. 14-18; XV, 250.

[12] Copy in possession of Dr. Guilday.

[13] Some of Mann's letters from Rome are printed in Richardson's *Messages and Papers of the Confederacy*, II, 589, 591, 600, 602, 603. The letter of Pius IX to Davis is also there printed, p. 603. See also G. M. Jacobs in *Louisville Courier-Journal*, May 30, 1900.

In this connection Lord Odo Russell tells a curious story of the Pope's "wonderful ignorance of ordinary names and things". They were speaking of the Civil War and deploring the waste of life. Pope Pius said, "J'ai écrit une lettre à M. Davis, le Président du Sud, et j'ai aussi écrit *à l'autre monsieur*, qui est le Président du Nord." Russell suggested that "l'autre monsieur's" name was Lincoln, to which the Pope replied that he believed it was so.[14]

In the spring of 1864, Bishop Lynch of Charleston was appointed Confederate commissioner to the States of the Church. Combining the advantages of ecclesiastical and political position, his appointment was thought to offer unusual opportunities of molding foreign public opinion at Paris, Madrid, Vienna, and Rome. He was instructed to press for the recognition of the Confederate States by the Holy See if that seemed possible, otherwise to maintain such informal relations as might prove fruitful.

The Bishop's first stop was at Halifax where he was the guest of Archbishop Connelly, and where he was given a public dinner. He then visited Ireland, and was there joined by Father Bannon who accompanied his suite as chaplain. In Paris he paid his respects to the nuncio and the archbishop, and had long interviews with the emperor and the foreign secretary. In his audience with the emperor he was careful to wear his episcopal robes, which he felt would secure him a more gracious and favorable interview. From Paris he proceeded to Rome. His mission there was a failure. He had frequent interviews with Antonelli and several audiences with the Pope, but his cause was given neither recognition nor encouragement. He was received at the Vatican only in his episcopal position, never as an accredited representative of Davis or the Confederacy.

---

[14] Sir Arthur Hardinge, *Life of Henry Howard Molyneux Herbert, Fourth Earl of Carnarvon, 1831-1890*, I, 267.

After the war Lynch applied to the American minister to learn upon what conditions he would be allowed to return to South Carolina. He was told first to take the oath of allegiance, then to make his peace with the Federal government. This he was ready and willing to do, but he feared he would be held to account for his actions as an avowed Confederate agent. He left Rome for Havana, from which place he expected to make his appeal to the government at Washington. "I judge", wrote King, "that Bishop Lynch is effectually cured of his secession. The supplies, I suspect, have given out, and the Bishop who entertained a good deal last year by way of creating a public opinion in favor of the South, is now a guest of the Propaganda, and without 'visible means of support'."

The conclusions to be drawn from these episodes are few and obvious; and to the membership at large of the Catholic Church they offer nothing novel. They are to be learned from the history of any country or the account of any war. Catholics are loyal to the government under which they live. And Catholics do not act in political matters as Catholics or in national groups. Irish sympathies were divided between the North and the South, in spite of the work of a Catholic priest to cement them in a common cause. And Catholics in the United States supported North and South according to their individual convictions, in spite of the efforts of a Catholic bishop to win the favor of the Holy Father, whose views on an internal, political question would have mattered little to them anyway. The wise Antonelli gave expression to the principle when he told John P. Stockton, the American minister, that the Catholics would take no part in the war as *Catholics*; as *citizens* they would all feel great concern in their country's internal dissensions; and also, when commenting upon Lynch's situation, he said that it was the Bishop's bounden duty, as it was the duty of every Catholic, to honor, respect, and obey the constituted authority of the government under whose protection he lived.

LEO FRANCIS STOCK.

THE LATERAN CONCORDAT WITH ITALY[1]

On the eleventh day of February, 1929, at the Lateran Palace in the Hall of the Council, so rich in historical memories, the plenipotentiaries of His Holiness, Pius XI, and of Victor Emmanuel III, King of Italy, signed the so-called Lateran Convention which became law, after the interchange of ratifications, on the seventh day of June, 1929.

We all recall with what great surprise and enthusiasm this joyful news was given to the world and how universal a feeling was expressed by Catholics and non-Catholics alike that this event marked one of the most important episodes in the history of the Papacy and of Italy. These first impressions have been confirmed by the abundant literature which has followed the promulgation of the official documents. Great numbers of publications have appeared in various languages wherein, superficially perhaps, yet with evident sincerity, their authors have endeavored to bring out this or that aspect of the Roman Question and the salutary effects which are expected to follow from its solution.

As appears from the official text there are two conventions or acts arrived at between the Holy See and Italy (not three, as some would have it). These acts are a treaty and a concordat. The first is really of world-wide importance because of the explicit affirmation of principles which it contains. The second, an ordinary international convention, is better than others of its kind perhaps, but is nevertheless limited in its interest to the high contracting parties. This concordat, while remaining completely distinct from the first convention, is considered by the Holy See as a necessary complement thereof.

To avoid useless repetitions I shall limit myself to giving a few brief observations on the historic precedents of the treaty, and some considerations on the concordat suggested by the experience of a few months. I have already written, and I repeat, that both Church and State had a direct interest in deciding this question as soon as possible. The Church, because of the immutable principles which she can never renounce, and which were becoming each year more difficult. This was the case both for the Italians, who went on adapting themselves to a *modus vivendi* (particularly after the World War), and for the Catholics of the whole world who kept confusing a *de facto* status which was merely tolerated with a status *de jure*. And the solution was of direct importance to the Italian State because the opposition of the Church was always an obstacle to the effective religious education of the people, and because it prevented complete and cordial coöperation in political life on the part of that element, composed of practical Catholics and clergy, which beyond doubt is one of the best social factors.

---

[1] Read at the meeting of the American Catholic Historical Association, Dec. 27, 1929.

The Lateran Treaty which put an end to the Roman Question contains twenty-seven articles. Of these the second and third are of the highest political importance:

> ART. 2. *Italy recognizes the sovereignty of the Holy See in the field of international relations as an attribute that pertains to the very nature of the Holy See, in conformity with its traditions and with the demands of its mission in the world.*
>
> ART. 3. *Italy recognizes full possession and exclusive and absolute power and sovereign jurisdiction of the Holy See over the Vatican, as at present constituted, with all its appurtenances and endowments. Thus the Vatican City is established for the special purposes . . . .*

Taken together these two declarations on the part of the Italian government affirm the necessity of an absolute and sovereign independence of the Holy See over however small a territory, so that the faithful of the entire world may have an evidence and a guaranty, concrete and manifest, of the complete liberty of the Church in the exercise of its spiritual ministry. It is interesting to note how the solution of the Roman Question (which has given rise in the Catholic world to not a few criticisms on account of the greatness of the renunciations on the part of the papacy) is not completely new, but has been suggested, even though timidly, ever since the possibility of *this* Roman Question was first envisaged.

I say of *this* Roman Question; for, historically, it is at least the second of its kind. Considering as a passing incident, the French occupation and the proclamation of the Roman Republic by General Berthier in February, 1798, in the pontificate of Pius VI, the question of the temporal power of the popes first presented itself in theoretical form in the great conflict with Napoleon. Here the answer was to deny the pope both *de facto* and *de jure* sovereignty, and to render the head of the Catholic Church subject to the emperor. To these imperial contentions presented in the almost brutal form which the emperor used to express his will are sharply opposed the documents of Pius VII, particularly the allocutions given at the consistories of March 16 and July 11, 1808. Here with serenity of style and elevation of thought the Pope enumerates all the arguments, which, whether from the nature of his office or from historical precedent, support the claim of the head of the Church to full and independent sovereignty.

This first Roman Question terminated with the fall of Napoleon. Yet it reappeared on the political horizon when the problem of Italian unity first began to be important towards the middle of the nineteenth century. On March 14, 1861, the Italian Parliament at Turin voted a bill in which the Kingdom of Italy was proclaimed. Only one city was lacking to complete unity: Rome. Though Massimo d'Azeglio said and repeated that the occupation of this city was not necessary to complete national unity, Count Cavour thought otherwise. In his discourses and in his diplomatic acts he did not hesitate to proclaim the necessity of making Rome not only part of the kingdom but its very capital. However, the policy of the Italian government was controlled by France, and any attempt whatsoever against the territorial integrity of the Holy See would have been in vain without the previous approval of the emperor. Any such action on the part of Napoleon III supposed a public opinion sufficiently prepared for the solution of the problem, and in fact in the years, 1859-1861, numerous publications appeared in France in which various authors, according to their political tendencies, volunteered different solutions.

The first and most important of these brochures was written by M. About in 1859, and published under the title *Le Pape et le Congrès.* It opened the discussion, as it were. Here for the first time we miss that decided and absolute opposition to all attempts to diminish the temporal power of the popes. The author sustains the thesis that the temporal power must be preserved because it is necessary for the pope's sovereignty. On the other hand extensive temporal power is incompatible with the unity of a state of any importance. Therefore, it is necessary to reduce the limits of this power as much as possible so as to prevent the responsibility of governing a state from compromising in any manner the exercise of the highest spiritual power by the head of the Church. M. About's opinion was inacceptable to both extreme parties: to those who denied the necessity of any temporal power whatsoever, and to those who insisted that the *status quo* should be maintained. M. St. Marc-Girardin in his book *De la situation de la Papauté au 1^er^ Janvier, 1860* a propos of M. About's solution, thus expressed himself: "Elle n'est plus que dans l'histoire; elle n'est plus dans la politique." Today after 70 years M. St. Marc-Girardin's judgment is enough to provoke a smile. The opinion of M. About is so alive that it may serve as the best commentary on the Lateran Treaty.

It is strange how slowly the idea of diminishing temporal power took hold in the minds of responsible persons in ecclesiastical circles. It is well known that the Italian troops, evidently acting under orders, at first abstained from occupying the so-called Leonine City which was expressly exempted in the document of capitulation signed by the two commanding generals, Cadorna and Kanzler. This zone, which comprises the Borghi and the Castel Sant' Angelo, an area four or five times as large as the present pontifical state, was occupied by the Italian troops at the express invitation of the ecclesiastical authorities as a result of some (probably instigated) disorders. This strange procedure provoked even in Catholic circles energetic comments and severe criticisms on the political competence of certain ministers of state of Pius IX. Judgment on the historical foundation of these criticisms were better left to future historians of the Italian Risorgimento. It is certain, however, that if the Leonine City had remained under the pope, the Roman Question would not have endured so long. Perhaps this lack of comprehension may have been in part inspired by preceding experiences of a like nature. Almost all occupations of Rome had been of short duration; why, then, should this one last so very long? In ecclesiastical circles it was generally believed that the Italian troops would evacuate on the Feast of the Immaculate Conception, December 8, 1870. When this feast had passed Christmas was thought of. Then they waited from Christmas to Easter and so on. The liberation of Rome was prophesied and firmly believed in; the few who dared, however timidly, to manifest a contrary opinion being regarded as objects of pity. Political passion and intense religious feeling did not permit them to see the profound difference between this and other occupations. The preceding occupations had brought to Rome foreign troops, French, Spanish, or German. Their presence had deeply wounded Italian national feeling, which, though latent by reason of historical circumstances, was ever living in the people, and made them prefer the government of the pope, nearly always an Italian, to any foreign domination. The Italian occupation, on the contrary, in addition to having enjoyed better political preparation, awakened this slumbering national spirit into the vision of a free and united Italy.

When once absolute and independent jurisdiction is recognized in a territory like the Vatican, there is no doubt the Holy See enjoys full rights under international law. Up to the signing of the Lateran Treaty this peculiar characteristic was disputed by quite a number, who, while conceding to the papacy certain special prerogatives, *e. g.,* of sending nuncios and receiving diplomats duly accredited, or of concluding concordats with other powers, nevertheless asserted that the want of territory and subjects constituted the greatest obstacle in the way of full and complete recognition. As regards territory the Italian jurists have always defended the opinion that the pope had only a simple *use* of the Vatican palaces by concession of the government; said concession being based on the Law of Guarantees, Article 5. The words, however, are obscure in the law and may very well be interpreted as a recognition pure and simple of previous possession. In addition to this it is interesting to note how the ownership of the Vatican palaces has always, from 1870 to our own days, been considered as a special ownership, which in certain circumstances assumed an aspect of true sovereignty.

An incident which occurred in 1882 will serve to illustrate this assumption. A certain Vincenzo Martinucci, architect of the Vatican palaces, was dismissed from office in 1879. Believing that he had a right to a certain sum of money, he cited in September, 1882, before the Italian courts Cardinal Jacobini, Secretary of State, and Msgr. Teodoli, Prefect of the Sacred Palaces, for payment of the same. It is to be noted that the reigning pope, Leo XIII, had in May, 1882, constituted certain commissions in the Vatican to pass judgment on claims advanced against the papal administration. The Italian court of first instance and the court of appeal declared themselves incompetent in a question for which the Pope had appointed special courts in the Vatican. Moreover, the court decided that the supreme pontiff and his ministers cannot be judged by tribunals *ab extra* for facts and acts which take place within the confines of the papal palace. This open recognition of the pope's judiciary power in a territory, though it be as limited as is the Vatican, proves how to the minds of the judges who handed down this decision, the rights of the popes over this territory were something more than a simple use or ordinary ownership.

As regards the Concordat, there is not much to say. It is perhaps the best among the concordats made by the popes in recent years. It is so good that if there were not a thousand other reasons to demonstrate the good faith of the high contracting parties it would almost appear suspect. With it is inaugurated a period of cordial coöperation between Church and State which cannot but have beneficial results. The Italian State, just like other states, could not neglect religion among other factors of political unity.

I do not speak of the prime importance of religion considered from the viewpoint of its educative power among the people. I confine myself to the statement that for every government it is a duty of elementary prudence to recognize the power of the religious element as a bond of political union. This is always possible wherever the great majority of the citizens belong to a single Church. It leads as a natural consequence to a policy of sincere coöperation between Church and State. In other states where there are different religious denominations, it will be necessary by *force majeure* to confine oneself to a respectful neutrality. This is the case, not only where the majority are Catholics, but much more so where one or other of the Protestant denominations is in the ascendant. In England, Norway, and Denmark, the union between Church and State is so close that one may speak rather of a real absorption of the Church by the State than of coöperation between them. Real and proper coöperation such as will leave to the two powers a dignified liberty of action is not possible except in the Catholic Church. In this coöperation, even if the laity or clergy in times of political disturbance allow themselves to be led astray into outbursts of impetuous nationalism, there is always a superior authority, extraneous to the State, which in a suitable manner and at a seasonable time reminds them that exaggerated nationalism is a form of masked intolerance, contrary to the immutable principles of Christian charity, which is the only true foundation of social peace and order.

As regards the subject-matter of the Concordat, nothing or almost nothing in it will be the occasion for serious conflict between the two authorities. The question of ecclesiastical benefices, once the rules and regulations for the creation, provision, and suppression of the same are established, will be a matter of ordinary administration. The appointment of bishops is left entirely to the Holy See. The civil matrimonial legislation modified according to canon law has been completely accepted by the people, who have never understood the reason for civil interference in the administration of a sacrament. This was so entirely alien to the Italian people that in many places, particularly in the country, the parish priest himself, acting on the suggestion of the ecclesiastical authority, had to insist that the civil ceremony should precede the religious, in order to assure to the marriage its civil effects and to eliminate possible abuses. Thus likewise the Italian people understand up to a certain point the right of ownership of religious bodies. I say up to a certain point. The ecclesiastical authority will take care that this right is exercised within the limits demanded by economic and moral reasons.

During these months of experiment with the new concordat the only point that has given place to any lively discussion has been the application of Article 43.

> ART. 43. *The Italian State recognizes the auxiliary organizations of the "Azione Cattolica Italiana", inasmuch as these, according to the regulations of the Holy See, carry on their activities independently of all political parties and under the immediate direction of the hierarchy of the Church for the teaching and practice of Catholic principles.*
>
> *The Holy See takes occasion on the signing of the present Concordat to renew its prohibition to all the ecclesiastics and religious to enroll or take part in any political party.*

To understand the significance of these incidents, it is necessary to know both the spirit of the Fascist party at present in power, and the atmosphere in which the policy of this party has developed and is still being developed. I preface my remarks by saying that I confine myself to the simple exposition of facts, leaving to students of political science the opportune comments. It is well known that the Fascist party has never made a secret of its most rigid intolerance in the political field. Wherever the Fascist party dominates, everything must be Fascist; and for the other political parties, there is no reason to exist. The political parties which willy-nilly have abandoned the field in favor of the newer forces are: the Liberal Party with all its subdivisions; the Socialist Party, likewise divided; and the Popular Party, which was founded to combat the Socialists, with a program based on Christian principles, and in which were numbered all those who openly made profession of the Christian faith in the political field—a sort of Center Party like that in Germany.

So much for the political field. In the religious field there have been for years in Italy organizations depending on the *Azione Cattolica*; associations of a purely religious character, having for their object to prepare young people for a profound, intelligent knowledge of religious problems and for a more intense practice of the Christian life. These organizations follow naturally the ecclesiastical organization. They are established in every parish, with diocesan, provincial and national centres, and the number of the adherents mounts up to many hundred thousands. The organization is numerous and powerful; but, I repeat, strictly religious. How does one explain then this opposition more or less open on the part of the Fascist government, notwithstanding that in Article 43, it has granted full recognition of these associations? The explanation is this: many among the adherents of the *Azione Cattolica*, particularly the heads (including many priests), were at first ardent adherents also of the Popular Party. Once a person has taken active part in political life, it is very difficult for him to abandon it for good:—so think and say some Fascists. In the event that a person who has had some experience in politics, should desire once more to enter the political arena, it would be easy for him to change the organization already in existence from religious to political purposes, and in a short time to establish a menace to the party in power. Exaggerated fears, with little or no serious foundation, but which explain in some way the suspicion with which the government regards these organizations, and also explain how it is possible for the over-zealous to cross the limits or provoke unpleasant incidents.

But here too time will furnish the remedy. Little by little, as those who were once political enemies disappear from the scene, incidents will become rarer, and more abundant and apparent will be the results of this providential collaboration of the Church and the Italian State.

PHILIP BERNARDINI.

THE TENTH ANNUAL MEETING: AMERICAN CATHOLIC HISTORICAL ASSOCIATION

CATHOLIC UNIVERSITY OF AMERICA, DECEMBER 27-28, 1929

The tenth annual meeting of the American Catholic Historical Association was held, concurrently with that of the American Catholic Philosophical Association, at the Catholic University of America, Washington, D. C., Friday and Saturday, December 27-28, 1929. These dates were selected in order to enable members, who had so planned, to reach Durham, North Carolina, in time for the opening sessions of the American Historical Association which was holding there its forty-fifth annual assembly.

Under the auspices of the Catholic University of America and aided by the committee on local arrangements of which the Right Rev. John J. McNamara, D. D., Auxiliary-Bishop of Baltimore was chairman, the tenth annual meeting proved a success from the outset. The members of this committee were: Rev. Joseph J. Nelligan, S. T. B., M. A., *vice-chairman;* Rt. Rev. C. F. Thomas, J. C. D., LL. D.; Rt. Rev. Edward L. Buckey, D. D.; Rt. Rev. Eugene J. Connelly, D. D.; Rt. Rev. P. C. Gavan, D. D.; Rev. Abram Simon, Ph. D., D. H. L.; Very Rev. Dr. Claude Vogel, O. M. Cap.; Hon. David I. Walsh; Joseph P. Tumulty; Patrick J. Haltigan, K. S. S.; Hon. William H. DeLacy; Joseph L. Parkhill; Dr. Gilbert Grosvenor; Mrs. John Cammack; J. Leo Kolb, K. S. S.; Dr. John C. Merriam; James E. Colliflower; and Francis Joseph McCann, *secretary.* Assisting in the practical details of the meeting were the following members of the committee on registration and information: Mrs. Katherine L. Hartnett, *chairman;* Miss Frances Brawner; Miss Agnes C. Reidy; Miss Margaret Guilday; Miss Frances L. Trew; Miss Anna M. Mullarkey, *secretary.* For some weeks previous to the meeting the colleges connected with the University became interested in the meeting with the result that the sessions were largely attended by those who had remained over for the holidays.

The final meeting of the executive council, held on Friday morning, December 27, at 9.00 o'clock, was presided over by Leo Francis Stock, Ph. D., of the Department of Historical Research, Carnegie Institution of Washington, D. C., and a member of the Department of History in the University. Those present were: Francis J. Tschan, Ph. D., first vice-president; Father Francis J. Betten, S. J., second vice-president, Rev. Edward J. Hickey, Ph. D.; Rev. Dr. George D. Stratemeier, O. P.; Dr. James J. Walsh, K. C. S. G.; Father Gilbert J. Garraghan, S. J., editor of *Mid-America*; Rev. Dr. Peter Leo Johnson of St. Francis Seminary, St. Francis, Wisconsin; Rev. Joseph J. Nelligan, M. A.; Rev. Dr. Edwin J. Ryan; Rev. Dr. Robert Howard Lord; and Rev. Dr. Guilday.

Among the questions discussed and upon which favorable decisions were given, were: the appropriation of fifty dollars which the Association has made annually for some years to the *Writings on American History*; the invitation to meet next Christmas week with the American Historical Association and the allied groups in Boston; and the project of an annual volume of source-material to be issued as *Publications of the American Catholic Historical Association.*

The first public session was held in the Assembly Room, McMahon Hall, on Friday morning, December 27, at 10.00 o'clock, with the Right Rev. C. F. Thomas, J. C. D., LL. D., rector of St. Patrick's Church, Washington, D. C., and treasurer of the Association, as chairman. The opening paper: *Papal Concordats in Modern Times,* by Rev. Dr. Edwin J. Ryan, of the Catholic University of America, contained a careful investigation into the nature of concordats in general and a description of the principal treaties between the Holy See and modern governments since the concordat with France in 1801, and was a particularly able outline of the subject, leading up logically to the second paper of this morning's session, that on the *Lateran Concordat with Italy,* written by the Right Rev. Philip Bernardini, S. T. D., J. U. D., Dean of the School of Canon Law in the Catholic University of America, and read by Rev. Dr. John K. Cartwright. Monsignor Bernardini's paper appears in this issue of the REVIEW. The Rev. Gilbert J. Garraghan, S. J., Research-Professor of History in St. Louis University and editor of *Mid-America,* followed with a paper on *Old Vincennes: a Chapter in the Ecclesiastical History of The Middle West.* Clarence E. Martin, Esq., a former President of the Association, aroused much interest with his essay on the *Legal Aspects of the English Penal Laws,* probably the first concise legal treatment of the subject since the days of Catholic Emancipation.

A joint luncheon with the American Catholic Philosophical Association was given in the main dining hall of the University and the philosophers were welcomed by Dr. Stock, president of the historical group.

The annual business meeting with Dr. Stock as chairman met at 2.00 p. m. The secretary, Dr. Guilday, presented the following report for the year 1929.

With this annual meeting the American Catholic Historical Association completes the first decade of its services to the advancement of historical science. Founded at Cleveland during the Christmas week of 1919, for the purpose of promoting study and research in the field of Catholic history, both of this and of other lands, the past ten years have been characterized by a steady growth in membership, by the high standard of scholarship maintained in our meetings from the beginning, and especially by the ever-widening influence of the Association in American historical circles.

Our annual meetings have been held in such widely separated cities as Philadelphia, St. Louis, New Haven, Ann Arbor, Columbus, and Washington where we are now assembling for the third time. Over 125 papers have been read at these meetings, on subjects covering all periods of Church history, as well as on the art and the science of history, on methodology and the auxiliary sciences, and on the philosophy of history. More than half of these essays have appeared in print, most of them in the pages of our official quarterly, the CATHOLIC HISTORICAL REVIEW. The papers of the Ann Arbor meeting of 1925 appeared in bookform the following year under the title: *Church Historians.* We made use of the April, 1928, number of the REVIEW to publish all the papers of the

Washington Meeting of 1927, on the Church and international questions, together with the scholarly address of the president of that year, Clarence E. Martin, Esq., on the *American Judiciary and Religious Liberty.*

The founders of the Association may well look back with satisfaction on our progress during the past ten years. At the outset, the purposes of such a group as ours needed to be clearly described. Historical activity on the part of American Catholics had never been fully estimated. From the very beginning of Catholic life on this continent, no phase of historical study and research had been neglected. Mexico, Central America, and South America, both in colonial and federal times, have produced a galaxy of writers whose contributions to the historical sciences are becoming better known every year through the work being done in learned centres such as Harvard University, the University of California, and Duke University, the host this year to the American Historical Association and allied societies. It was in recognition of the great importance of his work in this field that the Catholic University of America last June honored Dr. Herbert Bolton of the University of California with the degree of Doctor of Letters. In the United States as well as in Canada the advance made in recent years in the field of Catholic history has been a notable one; and if it be permissable to mention some of the works by our members in the year 1929 as worthy of special attention, the list should certainly contain the recent volume on the *Sources for the Early History of Ireland,* by Dr. James F. Kenney, of Ottawa, Canada, and the completion of the third volume of the *Proceedings and Debates of British Parliaments Respecting North America,* by our president, Dr. Leo Francis Stock. One might continue the list of productions by our members with an excellent college manual: *The American Nation,* by Dr. Richard J. Purcell, of the Catholic University; the equally well-written manual of American History by Father Samuel K. Wilson, S. J., of Loyola University, Chicago; one of the best manuals for the secondary schools on *Ancient and Medieval History,* by Father Betten, S. J., of Marquette University, our second vice-president during the current year; the manual on *Ancient and Medieval History* by two of our devoted members, Professors Hayes and Moon of Columbia University, the latter our president in 1926; the publication by Thomas F. Meehan, of the United States Catholic Historical Society, a councillor of our Association during 1929, of the famous *Doctrina Breve* printed by Bishop Zumarraga in Mexico City in 1544; Father John Rothensteiner's remarkable two volumes on the *History of the Archdiocese of St. Louis;* the translation of Madame De Barberry's *Elizabeth Seton* by one of our young members, Father Code, of St. Ambrose College, Davenport, Iowa; and the doctoral dissertations of Dom Aidan Germain on the *Catholic*

Chaplains, Military and Naval and Sister Mary Celeste Leger's *Catholic Indian Missions in Maine.* And these, be it remembered, are only a part of the published works of our members during the past year.

American Catholic scholarship has always been specially devoted to the field of history; and for that reason, if for no other, an Association such as ours has the latent potency of creating one central organization by means of which all this scholarship can be brought gradually together and so furnish the mutual help and encouragement we all need to maintain that historical-mindedness which is so necessary if the past is to be described with scientific precision and with fine literary presentation.

Through the blessing of God and through the devotion of all our members this past decade we have been enabled year after year at these annual assemblies to increase in our own land a higher respect and a more open-hearted esteem for the great Mother Church of the ages. In summarizing our advance since 1919, other factors should not be passed over in silence. We have received encouragement and valuable guidance all through these years from the foremost non-Catholic scholars in the historical groups of this country. Our own leaders, and in particular the American hierarchy of which there are now ninety on our membership roster, together with a devoted group of priests and laity, have supported us with unswerving loyalty. I would call your attention likewise to the membership of the committee on local arrangements for this tenth annual meeting, of which the Rt. Rev. John M. McNamara, auxiliary-bishop of Baltimore, is chairman, for you will find there, apart from those of our own Faith, the names of Dr. John C. Merriam, President of the Carnegie Institution of the United States, Dr. Gilbert Grosvenor, President of the National Geographic Society, and that sterling citizen who has the affection of all Washington, Rabbi Abram Simon, of the Washington Hebrew Congregation. There is something particularly attractive about an Association which can enlist the services of leaders such as these.

The annual report of the secretary forms in a certain measure a commentary on the year's activities and points out the line of advance which seems best adapted to our needs during the coming year.

To sketch even tentatively the future position of Catholic historical work in the United States depends almost wholly upon the viewpoint each one may have of the past. Few of us would defend the thesis that the quality of historical scholarship in our ranks since the death of our greatest historian, John Gilmary Shea, in 1892, has not been as high and as permanent as the Catholic scholarship of other lands. We are, of course, differently situated here in the United States in the fields of ancient, medieval, and early modern history; but the day is fast approaching when in all our intellectual centers and especially in our greatest libraries, Catholic scholars will find ready for study and research all that is needed to formulate new approaches to the past. Much, indeed, that has been written by American Catholics has been devoid of reality; that is, written with little or no attention to the social, intellectual, political, and Catholic religious conditions of the time. A singularly large number of works has appeared the past twenty-five years—episcopal biographies, lives of noted priests, nuns and religious, thousands of parochial histories, a goodly number of diocesan and provincial histories, an equally large number of histories of religious orders and congregations, and many volumes on various aspects of Catholic action—charity, education, social welfare, journalism, etc., etc.—but too many of these productions are isolated from American life and from the European backgrounds so vital to an adequate understanding of present-day cultural movements. For this reason, stress has been laid in our annual meetings on the necessity, first, of a critical survey of all that has been accomplished in the historical field by American Catholics, and secondly of all our historical resources in archives, libraries and museums in this country.

Attention has likewise been directed in several of our annual meetings to the necessity of one central school or institute, where our young Catholic scholars might be trained into the newer historical perspectives.

We had our share of writers in the literary period of American historical study prior to 1825; we had John Gilmary Shea as our leading Catholic historian, along with Jared Sparks, Motley, Freeman, George Bancroft and others, in the middle period of American historiography between 1825 and 1875; and we have participated in the scientific and academic progress in the historical field from the days of the Adamses to our own. But no one will say that this participation has been proportionate to our material resources; or, what is actually more vital, proportionate to the almost immeasurable influence Catholicism has had in the social, intellectual, and religious progress of our country.

No group of historical students in the United States—and the claim may be made without offense to anyone—has a greater heritage than the members of the American Catholic Historical Association. The immense weight of our heritage may well stagger stout hearts and sturdy imaginations; but none the less, each generation of Catholic scholars owes it to the future of learning to push farther back in all directions the frontier of our historical knowledge. Behind us through the centuries lies the whole past of Catholicism's immense share in the transmission of pagan culture and civilization in the earliest centuries, and in the transformation of barbarian life and customs into Christian moods and tenses which makes the medieval epoch one of great charm and attraction to scholars of all lands and creeds; in the effort, sometimes successful, sometimes defective, to harmonize a problem which has not yet reached a satisfactory solution, namely, that of the relationship between Church and State; in the varying progress of Christian democracy and Christian socialism over many a barrier of conflict and revolution; in the safeguarding of all that was best and holiest in the humanistic movement, still at work as a leaven in the intellectual world, influencing every aspect of modern culture; and above all else, in carrying down the centuries the message of the Gospel of Christ, the message of light and love and joy and peace to the ends of the earth.

American Catholic historical scholarship has limited itself somewhat to the narrower field of American Catholic history. With but few exceptions in what has been produced, our writers have scarcely lifted their eyes beyond the horizon of our own American Church or beyond that of the United States. We have been almost wholly engrossed in the colonial or the early federal period of American history, and the ever-widening backgrounds to our history do not bulk large in our attention. Only lately, is it true American historical scholars in general have begun to turn to the medieval epoch, and to this period as well as to the epoch of antiquity preceding it, Catholic students of this land should also turn with the determination to do their share in bringing to contemporary consciousness that the Catholicism we possess is not a Catholicism which began with the Maryland Landfall in 1634 or with that by Columbus in 1492.

Historical scholarship in this country has every right to look to our young ecclesiastics, with their old-world training and with their undeniably close approach to medieval thought, for notable research in the field of medieval history. It is here that our American Catholic scholarship is weakest; and it is here that by means of our Association we hope to create, in our Catholic intellectual centres, schools of archaeology, of the auxiliary sciences, and of medieval customs, laws, and institutions.

We can never set too high the scholastic ideals of an Association devoted to Catholic history; and there is a grave lesson for us in the fact that in less than eighteen months we have lost three foremost Catholic historians, whose places cannot easily be filled—Monsignor Horace K. Mann, who died on August 1, 1928, Ludwig Freiherr von Pastor, who died on September 30, 1928, and Francis Aidan Cardinal Gasquet, who died April 5, 1929.

With the purpose of making a beginning in this more valuable theatre of historical study, the executive council of the Association has approved a new project—the printing of an annual volume to be entitled *Publications of the American Catholic Historical Association.* Two thousand dollars of our funded assets are to be used to underwrite the first volume.

These annual volumes are to be devoted exclusively to the publication of source-material for general Church history or for American Catholic history, and will resemble in typographical excellence the annual volumes of the Catholic Record Society of London, now in its twenty-ninth year.

As the first volume in the series, the committee on publications proposes to print the *Diplomatic Correspondence between the United States and the Vatican,* to be edited by our president, Dr. Leo Francis Stock.

The committee on membership, of which Rev. Dr. Edward Hickey of the Detroit Seminary, is chairman, will give us shortly a report on the status of our membership during the past year. There is no doubt that the moment has come in the life of the Association to secure if possible a notable increase in our membership. The success of the past ten years warrants our making a nation-wide appeal for the adhesion of students, teachers and educational institutions to our ranks. The growth since 1919 has been a steady, and to some extent, a satisfactory one, since from the start we have followed a conservative policy in choosing those whom we wished to have with us. In view of the new project which has been entrusted to the Association, we must depend upon a much larger representation, in order that there may be no hampering of our activities. The ideal membership would be one sufficiently large to endow the *Publications of the Association* and a series of reprints of old Catholic books and translations of the best European historical works, as well as to endow the CATHOLIC HISTORICAL REVIEW and an annual volume of *Papers and Proceedings of the Association.*

The experience of every learned society shows that the high cost of maintaining the work of a society such as ours can be kept within reasonable bounds only through an ever-increasing membership. That we have advanced slowly has been due to a policy agreed upon at our foundation, but with the success of this past decade as a canon of judgment, we all realize that the time has arrived for this larger group; and, in the opinion of your officers and councillors, this wider membership should first be sought by adding to our roll all Catholic institutions of higher learning in the United States, Canada and Mexico.

The next decade of our Association's life will be judged from this standpoint among others, namely, from the number and the character of those who seek admittance into our ranks.

The executive council of the Association has decided to meet with the American Historical Association and other learned groups at Boston, Mass., during Christmas week, 1930. His Eminence, Cardinal O'Connell, has sent the Association a cordial welcome to his archdiocese and his blessing on the coming meeting. There is every reason to predict that this first assembly of our second decade will show a marked advance in all our activities as well as an increased interest among Catholic and non-Catholic scholars in the high purposes underlying our organization. Our executive council has chosen men well skilled in the delicate art of leadership for our official family for 1930. We look forward to a very successful assembly at the oldest university in the United States, since it possesses not only one of the leading historical schools of our country but is also the home of the Mediaeval Academy of America, of which the Rector of the Catholic University of America, Monsignor Ryan, is a vice-president, and Bishop Shahan, the Rector-Emeritus of the University, one of the fellows, a distinction unique in American historical circles.

It is my duty and pleasure at this moment to thank the speakers on our programme for their generous coöperation in this meeting. We may well insist upon the sense of security it gives us for the future when out of eight speakers, four have come to honor us with their scholarship from the distant States of Missouri, West Virginia, Massachusetts, and Wisconsin. The Association thanks likewise the committee of registration and information and the committee on local arrangements for their aid in making this tenth annual meeting a success. To the Catholic University of America administration and in particular to Mr. J. Harvey Cain, we are likewise indebted for hospitality. To our officers and councillors of 1929, and in particular to our president, Dr. Leo F. Stock, we are grateful for their leadership during the past year. As we close this tenth year of our work in the field of Church history, we bow our heads in gratitude to Almighty God for the successes of the past decade and raise our eyes to Him in courage for the tasks that lie ahead.

Monsignor Thomas who has so generously given of his time to the many obligations arising from his office as treasurer, then presented his annual report (December 1, 1928 to December 1, 1929):

FINAL BALANCE—December 1, 1928		$5,523.25
INVESTMENTS:		
Liberty Bond	$ 500.00	
Federal Land Bank Notes	3,500.00	
		4,000.00
CASH ON HAND		$1,523.25

RECEIPTS:

Annual Dues		$2,556.70	
Life Memberships		420.00	
Interest:			
On Investments	$190.60		
On Bank Deposits	26.28		
		216.88	
Donation to Membership Campaign		150.00	
Miscellaneous:			
One copy of *Catholic Hist. Rev*		1.10	
TOTAL RECEIPTS			$3,344.68

EXPENDITURES:

Office Expenses:			
Supplies and Service	$194.74		
Rent and Telephone Expense	185.00		
Secretary's Salary	208.33		
		588.07	
Expense of Annual Meeting		100.00	
Donation (*Writings on American History*)		50.00	
Investment and Interest ($10.38)		1,010.38	
Catholic Historical Review		2,379.72	
Miscellaneous:			
Reprints from *Review*	$ 30.00		
Framing photographs	9.80		
		39.80	
TOTAL EXPENDITURES			$4,167.97

RECAPITULATION:

CASH ON HAND (Dec. 1, 1928)	$1,523.25
TOTAL RECEIPTS	3,344.68
	$4,867.93
TOTAL EXPENDITURES	4,167.97
CASH ON HAND (Nov. 30, 1929)	699.96

INVESTMENTS:

Liberty Bond	$ 500.00	
Federal Land Bank Notes	4,500.00	
		5,000.00
FINAL BALANCE (November 30, 1929)		$5,699.96

The report of the committee on membership was presented by Rev. Dr. Edward J. Hickey, of Detroit:

The committee on membership offers the following summary report as of December 1, 1929:

The total membership on January 1, 1929 was 594. The Association lost by death and resignation up to December 1, 1929, 25 of its members. Those who died during the year were: Most Rev. James J. Keane, D. D., Archbishop of Dubuque, Ia.; Rt. Rev. Edmund M. Dunne, D. D., Bishop of Peoria, Ill.; Rt. Rev. Owen B. Corrigan, D. D., Auxiliary Bishop of Baltimore; Rt. Rev. Msgr. John J. Tannrath, D. D., St. Louis, Mo.; Rev. J. M. Haug, S. S., St. Charles College, Catonsville, Md.; Rev. Joseph Francis Hughes, Monmouth, N. J.; Rev. R. F. Moore, Bridgeport, Conn.; Rev. G. P. Mulvaney, C. S. V., Ph. D., San Antonio, Texas; John Daniel Logan, Ph. D., LL. D., Marquette University, Milwaukee, Wisconsin; Mr. M. F. McDonogh, Philadelphia, Pa.; Dr. Conde B. Pallen, New York City; Sir James J. Ryan, G. C. S. G., Philadelphia, Pa.; and Dudley G. Wooten, LL. D., University of Notre Dame, Notre Dame, Ind.

Although no formal campaign for membership was made during the past year, fifty-seven new members were added to the Association. Four of these are *Life Members:* Rt. Rev. Thomas J. Toolen, D. D., Bishop of Mobile, Ala.; Mr. Thomas Hughes Kelly, Paris, France; Mr. P. C. Reilly, Indianapolis, Ind.; James J. Phelan, LL. D., Master of the American Province of the Knights of Malta, Brookline, Mass.

The new *Annual Members* are the following: Mr. William H. Albers, Cincinnati, Ohio; Rev. William A. Bastnagel, Evansville, Ind.; Mrs. F. Victor Baughman, Frederick, Md.; Rev. R. Burelbach, Oceanside, Calif.; Rev. J. M. Cassin, Santa Rosa, Calif.; Librarian, Central Library, Indianapolis, Ind.; Miss Agnes Frances Cruse, Indianapolis, Ind.; Rev. Michael P. Davis, Portland, Me.; Rev. Lawrence J. Davitt, O. S. B., Ph. D., St. Anselm's Abbey, Manchester, N. H.; Rev. Charles Duffy, Indianapolis, Ind.; Dr. John F. Dunne, Emmitsburg, Md.; Rev. James A. Farrell, Philadelphia, Pa.; Rev. Henry Philip Fisher, C. S. P., New York City; Dr. Edward Fitzpatrick, Marquette University, Milwaukee, Wis.; Rev.

Joseph Galli, Oakland, Calif.; Miss Ella Garvey, Chicago, Ill.; Rev. Aidan Germain, O. S. B., Ph. D., Peking, China; John Francis Gough, Esq., Jersey City, N. J.; Rev. Patrick Griffin, Chicago, Ill.; Rev. Francis T. Hanretty, Rosebank, Staten Island, N. Y.; Rev. Kerndt M. Healy, C. S. C., Notre Dame University, Notre Dame, Ind.; Mr. F. J. Hurley, Chicago, Ill.; Mrs. Claude Kress, New York City, N. Y.; Rev. Sylvester Luby, Dubuque, Iowa; Rev. Charles F. McCarthy, A. F. M., Los Altos, Calif.; Rev. M. A. McFadden, Galion, Ohio; Hon. John P. McGoorty, Chicago, Ill.; Mr. Arnold P. Mickler, Orlando, Fla.; Mistress of Studies, Convent of the Sacred Heart, Roehampton, London, England; Mr. William J. Mooney, Indianapolis, Ind.; Mr. Kenneth J. Mullane, New York City, N. Y.; Mr. Michael Joseph Mulvihill, Vicksburg, Miss.; Rev. James V. Murphy, Chicago, Ill.; Rev. John Navickas, M. A., S. T. D., Hinsdale, Ill.; Rev. Edward H. Peters, C. S. P., Minneapolis, Minn.; Mr. Louis Pillot, Jr., New Orleans, La.; Rev. Hugh Radigan, O. F. M., M. A., St. Bonaventure P. O. New York; Miss Margaret E. Richardson, M. A., Cleveland, Ohio; Rev. F. B. Robert, C. S. P., Winchester, Tenn.; Salesian Fathers, San Francisco, Calif.; Mrs. Mary Sheerin, Indianapolis, Ind.; Sister Joseph Aloysius, M. A., Fontbonne College, St. Louis, Mo.; Sister M. DeRicci, Sinsinawa, Wis.; Sisters of St. Joseph, Regis College, Weston, Mass.; Sister M. Monacella, Villa Maria Convent, Erie, Pa.; Sister Mary Virginia, S. S. J., M. A., Cleveland, Ohio; John Cotter Sullivan, Esq., San Antonio, Texas; Mr. Blair Taylor, New Augusta, Ind.; Ursuline College, Cleveland, Ohio; Hewitt B. Vinnedge, Ph. D., Hastings, Nebr.; Mr. John Welch, Indianapolis, Ind.; Rev. John B. Wuest,, O. F. M., Franciscan Monastery, Oldenberg, Ind.; Mrs. Thomas A. Wynne, Indianapolis, Ind.; Rev. Leo A. Zimmermann, O. S. B., St. Bede's Abbey, Peru, Ill.; Rev. George Zucher, North Evans, N. Y.; Rev. William F. Murphy, Minneapolis, Minn.; and Mr. John Meng, Washington, D. C.

This new membership up to December 1, 1929, may be classified as follows:

LIFE MEMBERSHIP—	Members of the Hierarchy........	1
	Laity	3
ANNUAL MEMBERSHIP—	Priests	24
	Sisters	3
	Laity	22
	Institutions	4
	Total	57

Since December 1, 1929, the following new annual members have applied for admission into the Association: Martin H. Carmody, Supreme

Knight of the Knights of Columbus, Grand Rapids, Mich.; Rev. Charles Girardot, Fort Wayne, Ind.; Rev. Patrick J. Durcan, Boston, Mass.; William Thomas Walsh, B.A., Cheshire, Conn.; Rev. Claude Vogel, O. M. Cap., Ph. D., Superior, Capuchin College, Brookland, D. C.; Rev. Hugh Joseph Somers, M. A., J. C. B., Catholic University of America; Rev. William J. Schlaerth, S. J., Baltimore, Md.; Rev. John A. Risacher, S. J., Baltimore, Md.; Rev. Joseph Roubik, S. J., University of Detroit.

At the present time the membership of the Association extends to all the states in the Union and to five foreign countries and now numbers 634 members.

The committee on nominations for the election of officers for the year 1930, proposed the following candidates who were elected:—

President: Francis J. Tschan, Ph. D (Chicago), Professor of History, Pennsylvania State College, State College, Pa.
First Vice-President: Carlton J. H. Hayes, Ph. D., Columbia University.
Second Vice-President: Rt. Rev. M. J. Splaine, D. D., Brookline, Mass.
Treasurer: Rt. Rev. C. F. Thomas, D. D., Washington, D. C.
Secretary: Rev. Peter Guilday, Ph. D., Catholic University of America.
Assistant-Secretary: Rev. George B. Stratemeier, O. P., Ph. D., S. T. Lr., Catholic University of America.
Archivist: Miss Josephine Lyon, Washington, D. C.

EXECUTIVE COUNCIL

Rev. Dr. Augustine F. Hickey, Ed. D., I. P. P., Cambridge, Mass.
Rev. Robert Howard Lord, Ph. D., Boston, Mass.
James J. Phelan, LL. D., Brookline, Mass.
James J. Walsh, M. D., K. C. D. G., New York City.
Leo Francis Stock, Ph. D., Washington, D. C.

The president of the Association for 1930, Dr. Francis J. Tschan, was born in Freiburg-im-Breisgau in 1881. He came with his parents to this country that same year. His studies were made in St. Mary's Parochial School, Evanston, Illinois, where he also attended High School. Entering Loyola University, Chicago, he graduated with A. B. in 1901, and in 1903 received A. M. from the same institution. Dr. Tschan taught there 1902-1912, and was a fellow in the University of Chicago, 1912-1914, and an instructor of history in Yale University, 1914-1918, receiving the Ph. D. from the University of Chicago in 1916. He was assistant professor of history, Carnegie Institute of Technology, Pittsburgh, 1919-1925, and professor of history at the Pennsylvania State College (1925-1929). Dr. Tschan has contributed largely to historical reviews here and abroad, and is now completing a translation of Helmold's *Chronica Slavorum,* for the *Records of Civilization: Sources and Studies* (Columbia University).

The annual presidential address was read at the general session on Friday evening at 8.30 o'clock in the Assembly Room of McMahon Hall by Dr. Stock, who spoke on *Catholic Participation in the Diplomacy of the Southern Confederacy.* Dr. Stock's address appears in this issue of the Review.

The public session of Saturday, December 28, opened at 10.00 o'clock, with Right Rev. Eugene J. Connelly, D. D., Pastor of St. Peter's Church, Washington, D. C., in the chair. The first paper—*The Parliaments of the Middle Ages and the Early Modern Period*—was by the Rev. Dr. Robert Howard Lord, a former president of the Association, who resigned his post as professor of history in Harvard in order to study for the priesthood and who was ordained in April, 1928, by his Eminence, Cardinal O'Connell. Father Lord's paper revealed a profound grasp upon the rise and progress of the parliamentary system in all European countries from Scotland to Hungary and from Portugal to Russia. As a comparative study of twenty-eight national parliaments from 1118 (León) to Russia (1613), Dr. Lord brought out clearly the fact that these old parliaments deserve our gratitude

> for having through centuries implanted and maintained in most European countries certain precious ideas about constitutional liberty, the rights of peoples as against monarchs, no taxation without representation, government carried on through and with the consent of the government, the representative system.

These ideas, he said, might be for a time obscured, but they were never wholly lost, and when the new movement for constitutional government began in the nineteenth century,

> most European nations did not need to look abroad entirely for guidance;

nearly everywhere the friends of liberty could find traditions, precedents, principles, and inspiration in the records of their own parliaments of the Middle Ages.

The Right Rev. Thomas J. Shahan, D. D., followed with a brilliant exposition of the *Sources for the Early History of the Papacy* up to the pontificate of St. Gregory the Great (590-604). Owing to the length of Bishop Shahan's fascinating exposition of his subject, the next paper on *Recent Books on Historical Method and their Application to Church History* (which will appear in the July issue of the REVIEW), by Rev. Dr. Peter Leo Johnson, of St. Francis Seminary, St. Francis, Wisconsin, was permitted to give place to the last paper of the meeting, that by Dr. James J. Walsh, a former president of the Association, on *A Catholic Philosophy of History.* Among the many splendid paragraphs of this essay, one may be quoted in anticipation of its publication in the REVIEW:

> There is no need in the world for a Catholic to be modernistic, that is, to think that modern science has compelled him in any way to modify essential doctrines of Christianity or else stultify himself by accepting contradictory propositions. There is nothing in Christianity that has been contradicted by modern scientific advance and it is still perfectly possible for a man to accept whole-heartedly all the doctrines of Christianity and yet maintain his intellectual probity and his sincere recognition of truth. There is so much that we do not know and that we know that we do not know, so many scientific mysteries that we have to take on faith, so many basic truths that we cannot comprehend, that it is comparatively easy to accept the mysteries of religion especially when they are certificated for us by revelation. If there have been no contradictions of faith down to the present time, it is not at all likely that there will be.

A joint luncheon to the two Associations which ended the tenth annual meeting was brought to a fitting close with a short talk by Rev. Dr. Fulton J. Sheen, secretary of the American Catholic Philosophical Association.

Many if not all who journeyed to Washington to participate in the tenth annual meeting pronounced it one of the most pleasant and most fruitful of all our assemblies. The hospitality extended by the administration of the Catholic University of America and the presence of so many of the professors and students from the affiliated colleges and houses of study around the University enhanced the ordinary delights of the meeting, so much so that many of the visiting members expressed the wish that all our future meetings might be held at the University. All who were in attendance were agreed upon the important place in Catholic American intellectual advance which the Association has made since 1919.

MISCELLANY

POPULAR CHURCH BUILDING IN MEDIEVAL FRANCE

There has been much written to the effect that the architecture of the middle ages was the expression of the aspirations and the convictions of the age. The purpose of the present paper will be to show how fundamentally accurate is such a point of view, by emphasizing a point which is frequently overlooked, namely that it was often the people themselves who did the work of construction necessary to erect many of the medieval churches. Too often the impression has been given that it was solely the officials of the Church who inspired the work, in which the people at best merely acquiesced.

We nevertheless have it on good authority[1] that in England the regular practice, when a piece of church construction or reconstruction was planned, was for the people of the village to play the most important rôle themselves. The first step would be the appointment of a small committee of representative townsfolk, who were commissioned to visit a city or village famous for its beautiful church. This committee would then report back to its constituents. Next the necessary stone or lumber would be purchased, and frequently the townspeople would join in carting it home. After this all available local workmen would be engaged in hewing and cutting and carving. "Church Ales" were a favorite device used to raise money for church building or repair (as well as for other parish needs, to be sure). Upon such an occasion large quantities of ale would be brewed and given to the parish. The parishioners would then come together for what sometimes turned out to be a genuine drinking bout. Unimaginative souls only too often felt that the more they drank the greater was their piety, for the higher would be the profit accruing to the parish. Here, as frequently occurred in the case of pilgrimages, entertainment and devotion were brought into happy accord, although upon a scale more gross and physical than was usually characteristic of the pious journeys.

Perhaps the most spectacular example of popular interest in church building is to be found in the virtual craze for erecting and adorning houses of God which took hold of large groups of people in France in the eleventh and twelfth centuries. This movement was, in general, purely a folk one, frequently becoming highly emotional in its manifestations. In the eleventh-century records there is evidence of personal contributions made by the people, as well as of some amount of labor in common exerted upon the actual work of construction. In the eastern part of France, in the Diocese of Rheims especially, and a bit farther north in the Diocese of Liège, these phenomena are to be noted. It was not until the twelfth century, however, that the general spirit of coöperation was fully abroad in the land. From time to time special "peace societies" and fraternities of the faithful would be organized for the construction, repair, and embellishment of sacred buildings, such as cathedrals, monasteries, parish churches.[2] So widespread became the movement, particularly throughout Normandy and the Ile-de-France, that in the picturesque phrase of a contemporary chronicler it seemed as if the earth was to be "garbed in a white mantle of churches".[3]

---

[1] Waters, Charlotte M., *A Short Economic History of England* (Oxford, 1922), pp. 169-170.

Let us now turn to a few representative chronicles and observe the nature of the movement, the amount of coöperation and popular participation involved, and the degree to which it was voluntary or inspired from above.

One of the first references appears for about the year 1030. It is a simple assertion that Archbishop Leger of Vienne at that time rebuilt the cathedral church with the aid of his diocesans.[4] There is certainly nothing very startling about this, nothing unusual, perhaps. But this was in the opening scene and rather distant from the locale that was to be most affected.

Again, the eleventh-century records frequently indicate that the contributions and labor of the people were suggested by high churchmen. Consider, for example, the following text:[5]

> Later he [Bishop Arnulf of Maguelone] called together his parishioners and did not omit to lead them, by his pious exhortations, to dispense gifts

---

[2] Mortet, Victor (Editor), *Recueil de textes relatifs à l'histoire de l'architecture et à la condition des architectes en France, au moyen âge, XI*^{e}*-XII*^{e} *siècles* (Paris, 1911), Introduction, pp. xl-xli.

[3] Mortet, document group I, p. 4.

[4] *Ibid.*, doc. group XXIII, p. 86.

[5] *Ibid.*, doc. group XXIV, pp. 89-90.

> **for the rebuilding of the said church; consequently many, as a result of his entreaty, offered him, on behalf of the church, their commended serfs, lands, meadows, vineyards, personal property, allodial lands, money, and other goods,—for the redemption of their sins. With these gifts, together with other resources, he caused solemnly to be built the church of Maguelone, towers, walls, and all necessary works, and all the other strongholds which now appear to anyone that observes them.**

There is no question raised here as to the willingness of the people to coöperate. They were obviously generous and enthusiastic, but we do not yet see the symptoms of a genuine folk movement; it is still the middle of the eleventh century.

There is some evidence to show that at times the zeal of the people was subject to financial inspiration. Thus about the year 1070 we find an agreement being reached between the dean of the chapter of St. Hilaire of Poitiers and the free peasants of St. Hilaire-sur-Autise. The subject of the contract has to do primarily with how far the peasants shall share in constructing a new roof on a parish church; secondarily the matter of burial right is brought up for discussion.[6] Since property qualifications and contributions are involved in the latter, it would seem that this particular instance of church repair was the subject of a bargain rather than the expression of the people. Again it will be noted that the location (in Bas-Poitou) is away from the region that was to experience the deepest enthusiasm. Similarly, in 1070, Rostan de Fos, Archbishop of Aix, and Benedict, Provost of Saint-Sauveur, wrote a letter exhorting the faithful of the diocese to contribute their money and labor for the rebuilding of the cathedral church.[7] Their appeal was quite successful and met with a generous response, to be sure, but this can scarcely be called a spontaneous movement on the part of the faithful.

Yet there is evidence to show that in the eleventh century there was a folk movement under way which had for its objective the construction and repair of churches. Thus the building of the abbey church at St. Trond, near Liège, in the latter half of the eleventh century, was attended by great enthusiasm among the mass of people, who threw themselves wholeheartedly into the task. We may profitably let the contemporary abbot Rudolf speak for himself:[8]

---

[6] *Ibid.*, doc. group LXIII, pp. 200-201.

[7] *Ibid.*, doc. group LXV, pp. 203-204.

[8] *Ibid.*, doc. group XLVII, pp. 157-158.

> It was marvelous to see, and it will seem too incredible to be worth telling, how so vast a number of people engaged in this labor and never paused by day or night. In their wagons or carts they would procure at their own expense, stones. mortar, sand, wood, and whatever else was necessary for the task at hand. Zealously and joyfully they worked. The very stones that one may find in the foundation, large and heavy as they are, bear witness to the zeal of the people; for when stones of the size desired could not be found in any part of Hesbaye [a district in central Belgium, north of the Meuse], they were brought from foreign provinces. The columns, too, came from distant places. Some were brought down the Rhine from Worms to Cologne . . . and then were transported overland in carts. The people in their zeal would hitch themselves to these carts and haul them through the villages, never using oxen or other beasts of burden. . . . As they went, they would be singing hymns.

The reader will note the location of this church; it was near Liège, a significant fact.

A little later, shortly before the turn of the century, a Flemish knight named Walter decided to enter upon the monastic life. After he had made gifts of most of his property, he undertook, as his last deed in the world, to begin the construction of an abbey church, that of St. Martin-de-Tournai. The faithful of the district seemed to be inspired by his good example, and raised among themselves the funds necessary for its completion.[9] We do not read of any general participation in the work of construction, but it would appear that here was at least a measure of popular interest.

Shortly after the new century had begun, there was at Amiens an instance of wholehearted participation in raising funds for the embellishment of the cathedral. Bishop Godfrey on one occasion assembled the people of the cathedral parish and bade them consider the unsuitable place in which were kept the relics of their martyr and patron, St. Firminus. He urged them to bring gold "with a ready heart" so that a more fitting place might be prepared. "All", so the chronicle runs, "were inspired upon hearing these words from that blessed man. They made gifts of gold and silver, of their armlets and rings; and several traversed the vast reaches of land and sea that they might bring together articles with which to adorn the church of the martyr. After the place had been carefully completed, on the day on which the relics were to be transferred, so great a multitude of persons arrived on the scene that it seemed as if all Europe had come together there."[10] As the dedication service proceeded, Godfrey finally exposed the sacred relics for all to see, "multo tremore".

---

[9] *Ibid.*, doc. group CI, p. 290.

[10] *Ibid.*, doc. group CXVIII, p. 322.

Somewhat later, about 1110 or 1111, the inhabitants of Morigni furnished an example of how religious fervor and deep emotion could stir people to perform an act of service for their church building. After passing through a very severe winter, attended by lack of sufficient food, they formed a confraternity for the purpose of embellishing the abbey church.[11] This act apparently resulted from no appeal or suggestion. It was an entirely voluntary affair, an act of profound and devoted gratitude for having safely passed through a period of hardship.

About fifteen years later a similar confraternity was formed among the people of the Diocese of Bazas. Here the purpose was to construct an abbey church for the Cistercian monastery of Fonguillem. A difference is to be noted, however. This act and the raising of funds with which to carry on the work were the result of a letter from Godfrey, Bishop of Bazas, which exhorted them to the task.[12] Again the geographical feature plays an important part. Bazas is south of the Garonne River. Morigni was probably in the diocese of Thérouanne, a town situated about half-way between the mouth of the Seine and that of the Rhine.[13]

By far the most striking example of church building as a movement of the folk is to be found in the Diocese of Chartres, toward the middle of the twelfth century. During the period of the Second Crusade the phenomenon was manifest indeed throughout all Normandy, affecting particularly the places devoted to the Virgin. The most spectacular activity was in the work upon the famous Chartres cathedral. Here again a contemporary writer has told the story far better than anyone can hope to do eight centuries later. One feels the enthusiasm and the pious devotion of the old monk, one feels the human thrill and exultation reaching across the centuries, as one reads this letter written to the monks of Tutbury Abbey in England by Haymon, abbot of St. Pierre-sur-Dives:[14]

---

[11] *Ibid.*, doc. group CXXVII, pp. 340-341.

[12] *Ibid.*, doc. group CXLVII, pp. 374-375.

[13] There is some doubt as to where Morigni was situated. The episcopal city of Thérouanne, however, was sometimes called Morini; and the region was in Roman provincial times inhabited by a people called the Morini.

[14] This letter is found on pages 318-319 of volume XIV of the Bouquet collection, *Recueil des historiens des Gaules et de la France*, edition of Léopold de Lisle (Paris, 1877).

Haymon, humble servant of the servants of Mary the Blessed Mother of God at Dives, to his brethren and fellow-servants of Jesus Christ at Tutbury, the blessing promised by God to those who love Him:

Rejoice with us, my brothers; again I say, rejoice in the Lord, who has brought to pass a new marvel in the midst of the evil of this world: new, I say, and unheard of throughout all the ages. For who has ever seen, or who has ever heard in all past generations, that rulers and mighty princes of the world, and persons puffed up with honor and wealth, men and women of noble birth, have suffered their proud and arrogant necks to be yoked to cart reins, and after the fashion of brute beasts have drawn the carts to the sanctuary of Christ, laden with wine, wheat, oil, lime, stones, logs, and other things essential to the needs of life or to the construction of a church? As they draw them along, there is another thing marvelous to note: when sometimes a thousand or more men and women are yoked to a wagon (so great is the labor, so great the task, so great the burden which they have assumed), they advance with such profound silence that not a voice, indeed not even a whisper, is heard; and unless you saw it with your own eyes, you would think that not a single person was present in this great multitude. Moreover, when a halt is made in the march, no sound is heard, save for the confession of sins and pure and humble prayer to God in order to obtain pardon for transgressors. Then as the priests speak words of peace, hatred is laid aside, strife is cast away, debts are remitted, and unity of spirit is restored. But if anyone is so far gone in iniquity that he is unwilling to forgive one who has sinned against him or to obey the priests by whom he is devoutly admonished, straightway his offering is thrown from the cart, as if it were something impure, and he is with great shame and ignominy excluded from the company of consecrated people. There, in response to the prayers of the faithful, you see persons who are weak and suffering from various diseases, rise up strong and well before the carts to which they have been assigned; you see the dumb open their mouths to give praise to God, and those tormented by demons receive sound minds. You see the priests of Christ, each one in charge of a particular cart, exhorting all to penitence, to acknowledgment of sin, to contrition, and to the intention of a better life. You see the priests kneeling on the ground, prostrating their whole bodies for a considerable length of time and kissing the earth, while old men and young and boys of tender age call upon the Mother of the Lord, and direct to her especially their sobs and sighs, wrung from the depths of the heart, and their voices in which confession and praise are mingled.

But to go on with my story. When the faithful people have resumed their march, upon hearing the blast of trumpets and seeing the banners of those in front raised, with so much ease is the task accomplished that (marvelous to say!) nothing retards them on their journey—neither the steepness of mountains nor the depth of rivers that come between them and their objective. But just as one reads concerning the ancient Hebrew people when they entered into Jordan with their bands, so, when they come upon a river in some unexpected place that must be crossed, one by one they enter into it without hesitation; and the Lord Himself leads them. Just as the waves of

> the sea, in the place which is called the Harbor of St. Mary, stood up before the Israelites while they were crossing over, it is reliably declared by those who passed over. . . .[15]
>
> When at last they have arrived at the church, the carts are arranged in a circle about it, as if this were a sacred encampment, and throughout all the following night those who stand watch keep holy festival, with hymns and with canticles. Then tapers and lamps are lighted on each of the carts. Next the sick and suffering are brought one by one, and unto them, for their help, are borne the relics of the saints. Then the rites are brought to a conclusion by the priests and clerics, who form processions in which all the people join devoutly, at the same time earnestly imploring the mercy of the Lord and of His Blessed Mother for the recovery of the sick.
>
> The practice of this sacred custom was begun at the church of Chartres, and then was greatly furthered in our own; finally it spread far and wide throughout almost all Normandy and reached to every place devoted especially to the Mother of Mercy.

Such a spectacle could never have come to pass merely as a result of pressure from above. Here we are face to face with a profound emotionalism and with a deep religious ardor that reached the proportions almost of mass hysteria.

The movement had spent its force before the end of the century. There is but one further example that needs to be cited. It is concerned with the reconstruction and embellishment of the abbey church of Andres, near Boulogne, about 1172. This church had been largely destroyed by fire near the year 1130. The abbot Peter now pushed forward the work of repair. After some preliminary work had been done, such as the construction of the choir loft, "all the parishioners, nobles as well as others, actuated by the advice of their lord Count Baldwin, besought the abbot that they might complete the nave of the church by their own labor, and with one accord they pledged him one hundred marks for performing the work." [16]

With this final instance the case will be rested. I have tried to show that medieval architecture was indeed the expression of the people because it was in many cases the work of their own hands and of their own resources. Sometimes their work was the result of suggestion from the clergy, but frequently it was a spontaneous activity prompted only by the boundless devotion of their own hearts.

HEWITT B. VINNEDGE.

---

[15] The omission of several words has rendered the letter unintelligible at this particular place. The point seems about to be made that the devotees were miraculously led across the rivers which were in their way. But this is merely conjecture.

[16] Mortet, doc. group CLIII, pp. 390-391.

THE REFORMATION AT CAMBRIDGE

A sketch of the progress of the Reformation at the junior of England's two ancient Universities may assist us to visualize the movement. It is often helpful to trace the origin and development of a revolt within a comparatively small field. It is also hoped that this sketch may afford some information to American readers concerning English University life and manners in the sixteenth century.

The first mention of Luther at Cambridge occurs in 1520, when his works were publicly burned by order of the University. (Cf. Cooper, *Annals of Cambridge,* I, 303). The Proctor's accounts contain these entries:

> Paid Peter the bedel sent to the Lord Cardinal with letters respecting Luther's works: 20 shillings . . . To Dr. Nycholas, Deputy Vice-Chancellor, for drink and other expenses about the burning of the books of Martin Luther: 2 shillings.

The Lord Cardinal was Wolsey, Chancellor of the University.

In 1525, complaints that Lutheran views were spreading became frequent. Meetings of dons and undergraduates suspected of Lutheran leanings were reported. The White Horse Tavern was a headquarters of this element; and it thus obtained the nickname "Germany". King's, Queen's, St. John's, Peterhouse, Corpus Christi, Gonville Hall, and Pembroke Hall were the colleges and the hostels chiefly tainted with heresy. Robert Barnes, Prior of the Augustinians, was already a Protestant at heart. During the Advent of 1525, he preached in St. Edward's Church, upon the text: *Gaudete in Domino semper.* Barnes declaimed against the "superstitious observance of holidays" and "the corruption of the Church." He was promptly brought before Wolsey upon a charge of heresy and under fire retracted his sermon. Twenty-five Articles comprised the indictment against Barnes. The eleventh of these charged that Barnes had taught:

> These ordinary Bishops do follow the false prophet Balaam. They teach the people to live well; though they themselves live most mischievously. And so the asses they ride upon, that is the common people, have their lives in abomination.

Barnes soon relapsed and was imprisoned at Northampton, but broke jail, escaping to Germany. After the breach with Rome, Dr. Barnes returned to London, where he found favor with Henry VIII. He was a chief agent in engineering the match with Anne of Cleves. As is well known, he was burned late in Henry's reign for denying the "Six Articles" (Cooper, I, 329). In 1529 one Sygar Nicholson, a stationer and a member of Gonville Hall, was accused of spreading Lutheran tenets and of retaining and vending heretical books. Nicholson recanted and his books were burned. The University now petitioned Wolsey to restrict booksellers in Cambridge to three who should swear to submit all books to the University censors. Wolsey vetoed a proposed Visitation of the University for the purpose of ferreting out and suppressing heretics.

In November, 1529, Hugh Latimer preached a sermon in St. Edward's which caused no small stir (Cooper, I, 334). He compared the spiritual life to a game of cards and exhorted his auditors to serve God in "sincerity and truth rather than in setting up of candles, and going on pilgrimage." In January, 1530, Dr. Buckenham, Prior of the Black Friars, hotly refuted Latimer from the same pulpit. His sermon was a parable on dice playing. Dr. West, Bishop of Ely, also denounced Latimer. The Vice-Chancellor, Buckmaster, prohibited the ardent Hugh *sub poena excommunicationis* from repeating his statements. It is interesting to note that the Vice-Chancellor could excommunicate members of the University for heresy or grave scandal. The privilege was a papal concession.

In 1530, Henry consulted the University concerning the validity of his marriage with Katherine of Aragon. The Senate pronounced against the validity of the marriage, but remained silent concerning the papal dispensing power. Later, through the efforts of Gardiner and Fox, a denial of the papal power of dispensation *in casu* was obtained (Cooper, I, 337 *ss*). But hard pressure was required, for "the young Regents are all in favor of the Queen." Henry's "final grace" was passed through abstentions.

In 1531, occurred the "case of Shaxton." Shaxton, a member of Gonville Hall, was convened before Dr. Watson, charged with heretical utterances during a sermon at St. Mary's. He was alleged to have taught that to believe there is no purgatory, is by no means damnable; and that in his daily celebration of Mass, to have offered continual prayers to God that celibacy should be utterly taken away from the clergy, and that wedlock might be permitted them. The Vice-Chancellor imposed the following oath of abjuration upon Shaxton:

> You swear by the holy contents of this book that ye shall not keep, hold, maintain and defend any opinion erroneous or error of Wycliffe, Luther, Huss, or any other condemned of heresy; and that ye shall keep, hold, maintain, and defend all such articles and points as the Catholic Church of Rome believeth at this time.

In 1534, came Royal Supremacy. Dr. Haynes, the Vice-Chancellor, was instructed to preach against papal authority. Cambridge accepted the royal headship in spirituals with reluctance. A large number of the Regents openly defended papal claims against Henry's usurpation. Oliver, Prior of the Black Friars, was a leading champion of the Catholic cause. Cranmer waxed angry against Oliver, and thus wrote to Cromwell:

> One Oliver, Prior of the Black Friars at Cambridge, is a man of very small learning, sinister behaviour, and ill qualities . . . He hath most indiscretely preached against the King's grace's great cause, and defended the authority of the Bishop of Rome.

As a result, Cromwell, now Chancellor of the University, removed Oliver from his post. In 1535, Cromwell made a Visitation of Cambridge. It was a turning point in the history of Alma Mater. Lectures upon the Sentences were abolished, their place being taken by "expositions" of Scripture. Degrees in canon law were abolished. This was a sweeping and radical innovation. Maitland notes how the abolition of canon law isolated English law from continental contacts. It became more and more rigid and crystallized. "Roman Canon Law" was anathema to the religious innovators. On May 2, 1535, a public "disputation" concerning papal supremacy was held. As a result, the Senate presented a long document to King Henry, the gist of which is contained in this sentence: "We assert that it is most true that the Roman Pontiff has not greater authority over this kingdom of England, granted him by God, than any other foreign bishop" (Cooper, I, 382). In 1536, Parliament imposed upon all graduates of the University an oath renouncing "the Bishop of Rome and his authority, power, and jurisdiction," and accepting the "King's Majesty to be the only supreme Head on earth of the Church of England." Until Henry's death in 1547, Cambridge was quiescent. The "Anglo-Catholic" compromise seems to have been accepted, by some sincerely, by many reluctantly. The Six Articles drove "Lutheranizing" dons to cover. Heresy burrowed underground, to emerge in fury when Edward VI's infant hand grasped the sceptre of the despot "who broke the yoke of Rome" (Cooper, II, 18). In 1548, Protector Somerset directed the Vice-Chancellor to enforce a uniform service in college chapels, "such as is presently used in the King's Majesty's Chapel." In 1549, the First Book of Common Prayer was imposed; but all services in College chapels "except the Holy Communion" might be conducted in Latin, Greek, or Hebrew" (Cooper, II, 26). A disputation at St. John's "on the question whether the Mass were the Lord's Supper," aroused a great uproar. The Vice-Chancellor, alarmed at the rising excitement, vetoed a proposed University disputation upon the same theme. In 1549, a "royal visitation" took place and a heated debate upon Transubstantiation aroused profound feeling. Ridley, head of the Royal Commission, ruled that "Transubstantiation could not be proved by Scripture, nor confirmed by consent of the ancient Fathers," and added that "The Lord's Supper is no sacrifice." In this same year Bucer and Fagius arrived at Cambridge, having been invited from the Continent by Somerset at Cranmer's instigation. They received Chairs in Divinity and Hebrew, with an annual pension of £100. Fagius died on November 25, and was buried with great pomp in St. Mary's. In 1550, Bucer engaged in a long and heated public dispute with Dr. John Young on the burning topic of justification by faith. Young accused Bucer to the Vice-Chancellor of heresy. Ridley and Grendal, however, supported the German heretic, and the proceedings were quashed. In 1551, Bucer followed Fagius to the tomb. The "great" Melanchthon was now urged to assume the Chair of Divinity at Cambridge and was much inclined to accept, but the death of Edward VI in 1553, ended for a period the Protestant ascendancy in England. Mary mounted the throne and the Catholic Reaction began.

Dr. Peale in his history of Christ's College thus describes the state of University opinion at the accession of Mary Tudor: "Beyond any doubt most of the older members of the University and many of the more active among the younger men were Romanists at heart." Foxe, the Protestant martyrologist, describes how a "rabble of unlearned Papists" pulled Vice-Chancellor Sandys from his chair at the Congregation held on July 20, 1553. This outburst reflected a general hostile feeling to the heretical domination imposed upon Cambridge by Cranmer and Northumberland. Cooper (*Annals of Camb.*, I, 76) gives a vivid account of this tumult. As Sandys took his seat in the Senate House, "one Mr. Mich, of Trinity Hall, went into a school nearby and conspired together with a rabble of Papists to pull him out of his chair." Meantime Sandys harangued the assembly, "but in cometh Master Mich with his conspirators, about twenty in number. One layeth hand upon Sandys' chair to pull it from him, another told him he was not in his place, a third called him traitor." Sandys drew his dagger "to despatch God's enemies", but the entreaties of Dr. Bill restrained his hand. Sandys resigned the Vice-Chancellorship the following day, was arrested, and ordered sent to the Tower "amid the jeers of the Papists."

Early in September, 1553, Mass was resumed at Pembroke Hall. "One Pierson, a B. D. of Corpus, who had the cure of a parish in Cambridge, continued to administer the Communion in his Church, receiving thereunto persons of other parishes, and, being ordered to say Mass, refused." On October 3, 1553, the Vice-Chancellor "discharged Pierson from his cure of souls." On October 28, "the whole Popish service in Latin was celebrated in King's College; though contrary to the laws then in force." Cooper's statement is inaccurate, since both Mass and the Communion Service were legal until December 21, 1553.

A strange situation existed: Mary was an ardent Catholic, but as yet the bulk of anti-papal legislation was unrepealed, and the Edwardine Prayer Book was still legal, though not compulsory. At the Congregation held on January 12, 1554, the Vice-Chancellor stated that the "Queen would have a Mass of the Holy Ghost performed in Cambridge on her birthday, the eighteenth of February, which was celebrated on that day with great solemnity." Early in 1554, "all the masterships were changed, except at Gonville, Jesus, and Magdalene." At Peterhouse, Aynsworth was removed "because he had married", being succeeded by the notorious Andrew Perne, B. D., the "Cambridge weather vane" of whom more anon. At Pembroke, Dr. Young displaced Ridley. Bishop Gardiner resumed the Mastership of Trinity Hall. At Corpus Christi, Matthew Parker resigned, going into rural seclusion. At Christ's, Cuthbert Scott supplanted Dr. Wilkes. The new government made a clean sweep of the Protestant Heads of Houses thrust into power by Cranmer and his faction. The Senate passed declarations in favor of Transubstantiation and the sacrificial character of the Mass, and delegated six D. D.'s to take part in the impending disputation at Oxford with Ridley, Cranmer, and Latimer.

In 1555, Bishop Gardiner, Chancellor of the University, ordered that fifteen Articles be subscribed by all resident graduates. Papal supremacy was stated in the clearest terms:

> *Credimus unum esse sub Christo summum Pastorem; Cui omnes oboedire tenentur, Divum Petrum; post Petrum vero ex Christi institutione omnes deinceps Romanos Pontifices, Petri in cathedra successores.*

One hundred and twenty-seven dons subscribed to these articles (12 D. D.'s; 19 B. D.'s; 2 Bachelors of Canon Law, 2 Bachelors of Civil Law, 5 "questioners", 11 "non-Regent" M. A.'s and 76 "Regent" M. A.'s).

In 1556, occurred the only execution for heresy at Cambridge during the Marian Reaction. John Hullier, a former Scholar of King's, and Rector of Babraham Church, was burned on Jesus Green. Hullier was arrested at Lynn, and examined at Ely by Bishop Thirlby. The Bishop sent him to Cambridge, where he was imprisoned in the Castle. On Palm Sunday, Hullier was examined in St. Mary's by "divers Doctors and Lawyers", among whom the names of Young, Shaxton, and Scott are listed. He was condemned, refused to recant, degraded from his orders "after their popish manner by scraping crown and hands", and finally "handed over to the secular arm." Hullier was burned "standing in a pitch barrell." "One Seager gave to him gunpowder . . . but little to the purpose", as "Hullier was dead before the powder took fire." In 1556, a commission to enquire as to heresies and heretical books was put into force. The commissioners were the Vice-Chancellor, the Mayor, the Recorder, and several most active until the close of Mary's reign. On December 10, 1556, the commission "searched the four stationers for heretical books."

On November 30, 1556, a general procession of regents and scholars proceeded to St. Mary's, where "Dr. Yonge preached for the Primacy, calling them wicked Princes that had of late years usurped authority to be Head of the Church."

In this same year, Cardinal Pole delegated Dr. Scott, now Bishop of Chester, Dr. Ormaneto, the Papal "datary", Dr. Watson, Bishop of Chester, Dr. Christopherson, Master of Trinity, and Dr. Cole, Dean of St. Paul's, as "visitors to the University." On January 10, 1557, the visitors arrived, supping with the Vice-Chancellor at Trinity, "who gave them a gallon of wine, and apples at his own cost." The visitors laid St. Mary's and St. Michael's under interdict, because they contained the bodies of Bucer and Fagius. The commissioners next "summoned Bucer and Fagius to trial." They were formally condemned as heretics, and the writ *de haeretico comburendo* applied for from London on February 1. On the sixth of February, the bodies were exhumed and

> in chests, Bucer in the same that he was buried, and Fagius in a new . . . were borne into the middle of ye market place with a great train of people following them . . . A great post was set fast in the ground to bind the carcasses to. . . . The chests were set up on end, and fastened to the post with a long iron chain. . . . Fyre being forthwith put to, as soon as it began to flame round about, a great sort of books condemned with them were cast into the same.

On the following day, February 7, 1557, a large procession, one of the last held at Cambridge in Catholic days, took place. At seven in the morning, Regents, non-Regents, and students met at Trinity College. The

> curates likewise with their crosses and copes were warned to be there by the Commissioners, and the Mayor and Aldermen in their scarlets with torches burning, with the bailiffs and burgesses, every Doctor and every Master of a College had likewise a torch, and Drs. Harvey, Mowse, Hatcher, and Walker bore the canopy, and my Lord of Chester in Christ's college best cope with a fine lawn garnished with gold over the same carried the Sacrament in a little monstrant belonging to Gonville Hall. And first the strewers and crosses with the curates set forth; then all the scholars not graduates; then the Bachelors, Regents, Doctors; the Sacrament, the Visitors, the Mayor and Aldermen, and last bailiffs and burgesses. First by St. John's to the Round Parish, and so through the Petty Curray, round about the Market Hall; then through the butchery by Benet Church, and so to St. Mary's singing *Salve festa dies* all the way. Then was Mass sung by the Vice-Chancellor. And after Mass my Lord of Chester preached and stood until half an hour after XI.

The whole ceremony thus lasted nearly five hours! During the procession the canopy took fire, and was saved with difficulty.

On February 14, the visitors "named Confessors in every College", and on Sunday, "my Lord of Chester (Scott) gave Orders in Christ's College."

During the Visitation of the colleges many "incidents" occurred. At Clare College there was no reservation of the Blessed Sacrament, and the chapel was still unconsecrated. The visitors asked the Master

> whether he said Mass there or no. When he confessed that both he himself, and others also, had oftentimes said Mass there: "O thou wretched old man!" quoth Ormaneto, "thou hast cast both thyself and them into danger of the grievous sentence of excommunication."

At Queen's College Ormaneto ordered

> **John Dale to bring him the pyx. For he had a linen clout which the Pope had consecrated with his own hands, which he promised to bestow upon them for a gift.**

The luckless Dale appeared with a chalice! whereon "Ormaneto, stepped back in wonder, shouting 'thou blockhead!'." In the end the Papal Datary gave them the relic.

In November, 1558, Queen Mary died, and a few hours later Cardinal Pole followed her to the tomb. In her will Mary left an annual revenue of £500 "for the relief of poor scholars at Cambridge . . . and specially of such as intend by God's grace to be priests and religious persons."

With the advent of Elizabeth, Sir William Cecil became Chancellor. In January, 1559, the Oath of Supremacy was again imposed upon all graduates and wholesale evictions of Catholic Heads of Houses and Fellows ensued. A few of the more prominent confessors of the Faith deserve mention. At Pembroke, Dr. John Young, Regius Professor of Divinity, was deprived of his mastership. In 1561, Young was committed to the Marshalsea Prison for refusing the Oath of Supremacy. In 1574, he wrote earnestly to Cecil, begging for release, "I am sixty years old." But he was merely transferred to Wisbeach Castle, where he died in 1580, after nineteen years of imprisonment for the Faith. At Queen's, Thomas Peacock, B. D., was evicted. He died in retirement in 1581, a "stout recusant" to the end. At Catherine Hall, Edmund Cosyn, B. D., refused the Oath and was deprived. He died at Caius shortly afterwards. At Jesus College, Thomas Redman, B. D., was ejected for "recusancy." At Christ's, William Taylor, B. D., lost his mastership. He was chaplain to Archbishop Heath of York. Taylor escaped to Louvain and died in Rome many years later, as an official of the Rota. At St. John's, Dr. George Bullock, D. D., Lady Margaret Professor, and Canon of Durham, was deprived for "recusancy." He died at St. Michael's, in Antwerp, where he professed divinity, early in 1580.

In all, the *Athenae Cantabrigenses* list more than fifty graduates who lost benefices or offices for refusing the Oath of Supremacy. Many died in prison; others in exile. William Soone, the Regius Professor of Civil Law, who afterwards taught at Louvain, gives an interesting account of Cambridge in 1569, the date of his exile for conscience sake:

> The common dress of all is a sacred cap (I call it sacred because worn by priests), and a gown reaching down to their ankles, of the same form as that of priests . . . none of them live out of the colleges; they are continually fighting with the townsmen. . . . in summer they practice in the streets mock fighting with shields and clubs . . . they go out in the night to show their valour, armed with monstrous great clubs, and frequently beat the watch. When they walk the streets, they take wall, not only of the inhabitants, but even of strangers, unless persons of rank. Hence the proverb that a Royston horse and a Cambridge M. A. are creatures that give way to nobody. . . . In January, February, and March, to beguile the long evenings, they amuse themselves with public plays, which they perform with such elegance, graceful action, and such command of voice, countenance, and gesture, that if Plautus, Terence, or Seneca, Euripides, Sophocles, or Aristophanes were to come to life again, they would be disgusted at the performance of their own citizens.

Soone thus concludes:

> When the different ranks are assembled in the Senate House, you would think the wisest and gravest Senators of some great Republic were met together. . . . Their way of life is most liberal; and if my principles would permit, I should prefer it to a kingdom.

This letter, written in 1575, quaintly and vividly depicts the sorrowful pangs of an exiled don for Alma Mater.

Seven of the fifteen Bishops deprived by Elizabeth were Cambridge men. Nicholas Heath, Archbishop of York, had been a Fellow of Christ's and of Clare, and died in retirement in 1573. John Christopherson of Chichester had been Master of Trinity. Ralph Baynes of Lichfield had been a Fellow of St. John's. The Venerable Cuthbert Tunstall, of Durham, was educated at King's. Cuthbert Scott of Chester, whom Sander describes "as superior to all in eloquence", had been a Fellow, and then Master, of Christ's. Scott died at Louvain in 1565. Thomas Watson of Lincoln was a former Fellow of St. John's. He died at Wisbeach in 1585 after twenty-five years of imprisonment. Richard Thirlby of Ely concluded the "episcopal honour roll" of Cambridge. A Fellow of Trinity Hall, Thirlby was a Doctor in both Civil and Canon Law. He died in the Tower after ten years' imprisonment.

The "Elizabethen sweep" did much to crush the Faith at Cambridge, which now became more and more Calvinistic in tone. In

1564, "good Queen Bess" visited the University. One poem read in her honour deserves citation:

> Ye kings that rule by sea and lakes,
> And ye infernal ghosts,
> Bear witness now we have a Queen,
> On Whome Dame Nature boasts.
> At Cambridge now we do enclose,
> High thanks to Him above,
> A woman whom the world adores,
> And God himself doth love.

At Christ's Elizabeth was greeted with Greek verses "for the which she rendered thanks in Greek."

In January, 1565, a "Grace" was passed

> for destroying all inscriptions in the windows of the Schools relating to prayers for the dead. Whereupon great destruction followed.

Even Parker was disgusted at this outbreak of Puritan vandalism; and intervened to save the windows. Militant Calvinism now reigned at Cambridge. Four Heads of Houses wrote to Cecil "against the burden of the surplice." He answered sharply: "Obey the law!" In December, 1565, the "fellows and scholars of Trinity and St. John's . . . flung off the surplice with one consent." Elizabeth now wrote a "strong letter", insisting upon the surplice, at least in chapel.

In 1566, Dr. Baker, Provost of King's, was accused of being "popishly inclined." The Bishop of London visited King's, and

> enjoined the Provost to destroy a great quantity of Popish stuff, such as Mass Books, couchers, grails, copes, vestments, crosses, pyxes and the brazen rood.

In 1568, the Puritan element caused an uproar at Corpus Christi. The "Latin Grace" was called "the Pope's dregs", and "some said Grace in English." But the rise and growth of Puritanism is beyond our scope.

In 1577, we are told that the "active men of the Church of Rome" sent their emissaries into the University. One of these was Ithel, a Louvanist, brother to Dr. Ithel, Master fo Jesus. "It was feared that his brother did conceal him."

> This Ithel had been for some time using his arts and insinuations upon the scholars there . . . At length he was discovered, and put into custody.

Ithel escaped, and returned to Louvain.

In 1582, complaints of popery were raised against Dr. Legg, Master of Caius, by Sandys, Archbishop of York, who claimed that Legg

> bred and trained up his pupils to Popery . . . All the Popish gentlemen of my country sent their sons to him . . . at their return to their parents, they dispute in defence of Popery, and few repair to church.

Dr. Legg seems to have rebutted this charge. In 1592, a Commission was appointed to "seek out Papists lurking in colleges," and in 1595, Archbishop Whitgift ordered the Vice-Chancellor and Heads of Houses

> to ferret out Popish books. Many divines rooms being searched, there were found in many studies Friars, Schoolmen, and Jesuits' writings, and of Protestants' few or none.

In 1595, William Barret, Fellow of Caius, preached a B. D. sermon at St. Mary's, in which he "derided" Calvin. Accused of Popery, Barret fled to Louvain, where he "became a Papist." These and other incidents show that the Faith "died hard" at Cambridge.

In 1615, occurred the "Jesuit scare." James Tabor, Registrary of the University thus narrates it:

> Certain Jesuits or priests, being to be conveyed from London to Wisbeach Castle, were not suffered to come to Cambridge, but by the Sheriff carried over the back of the town to the Cambridge Castle, where they lodged one night; which the Vice-Chancellor did wisely, to prevent the dangers which might have ensued if the younger sort of students had seen them, and their allurements. . . . This they [*the Jesuits*] perceiving, offered a disputation to the V. C. upon three questions: (1) *Protestantium Ecclesia est vera Christi ecclesia;* (2) *non datur judex externus infallibilis in rebus fidei;* (3) *Fides est causa adaequata justificationis.* (*Contradictorias harum quæstionum proposerunt Jesuitae quidam; qui nuper ad Castrum Wisbicense destinati; et per Magdalenae Collegis confinia transeuntes, eas chartulas inscriptas, in ulteriorem ejusdem Collegi aream projiciebant et disputationem efflagitabant.* . . . The V. C. told them he had no power from his Majesty to give leave for a disputation; and so left them . . . whereupon the Papists gloried as in a victory . . . [*The Jesuits*] writ divers copies of the questions, and fasteneed them to boughs; and the next morning, as they went to take boat for Wisbeach, they threw them over Maglalene College walls.

The Jesuits being safely immured in Wisbeach Castle, a disputation on their challenge was held *coram Rege* on May 15.

A brief sketch of Andrew Perne, the "Cambridge weather vane" may prove of some interest as conclusion to our notes. Perne was born in 1519, and took his B. A. from St. John's in 1539. He became a Fellow of Queen's in 1540, and Dean of that College in 1546. In 1547, Perne preached at St. Andrew's, defending the veneration of images, but recanted this sermon the following year. In 1549, Perne disputed against transubstantiation, and in 1550, was appointed one of six preachers to promulgate the doctrine of the Reformation in the remoter parts of the kingdom at £40 per annum. In 1552, Perne collaborated in compiling the "42 Articles" and became a Canon of Westminster. In 1553, he assailed the Mass in Convocation, but promptly conformed under Queen Mary, becoming Master of Peterhouse in 1554. He preached eloquently at the condemnation of Bucer and Fagius, and became Dean of Ely in 1557. With the advent of Elizabeth, Perne "changed again his coat." In 1560, he presided at the Convocation which restored Bucer and Fagius to their degrees, and in 1563, signed the 39 Articles. In 1564, he was one of the four D. D.'s who bore a canopy over "the Queen's Grace" in procession to St. Mary's. He then preached in Latin *coram Regina,* denouncing "the Pope's arrogance." Elizabeth commended his Latinity. Perne was Vice-Chancellor in 1580, when he attempted to "convert" Abbot Feckenham "to the Queen's religion". Perne died on a visit to Lambeth in 1586.

Andrew Perne's theological gyrations aroused a flood of satire. Scholars coined a word "Perno", *i. e.,* "I turn, I rat, I change." A "turned coat" was called a "perned coat". Perne donated a weathercock to St. Peter's Church, on which his initials "A. P." were engraved. "A. P." was then translated: A. Perne—A Papist; A. Perne—A Protestant; A. Perne—A Puritan. He was usually called by the Scholars "Old Father Palinode." "Old Andrew Turncoat," or "Andrew Ambo". Gabriel Harvey gave a vitriolic description of Perne:

> His civil tongue was a riddle; his ecclesiastical tongue a hieroglyphic, his face a vizard, his eyes cormorants; his ears, martyrs; his wit, a maze; his heart, a juggling stick; his mind, a mist; his religion, a geometry.

Perne was also considered miserly. Harvey writes: "His hospitality was as good as Good Friday."

It is hoped that the information thus gathered together may aid some readers better to appraise "How the Reformation happened" at Cambridge. The adage: "Cambridge produced the Reformers, and Oxford burned them", gives a lop-sided view of events. If Cranmer, Ridley, Latimer, and other heresiarchs were nurtured at Cambridge, on the other hand, she was the Alma Mater of Heath, Scott, Tunstall, Taylor, and a glorious number of Confessors, who faced Elizabethan tyranny with splendid courage; who suffered imprisonment, braved dishonour, forfeited place and wealth; and who "ate the bitter bread of exile" for the Catholic faith. The writer feels like inverting the famous phrase of Macaulay in the debate on the Maynooth grant: "When I consider our miserly attitude towards Maynooth, I feel ashamed that I am a Protestant and a Cambridge man." When I read of the heroic struggle to save the faith at Cambridge, I rejoice that I am a Catholic and a Cambridge man. I cannot but hope that the faith for which the long list of Confessors suffered, from Heath, Archbishop of York, to obscure country vicars, may return some day to the "City by the Cam."

LAWRENCE K. PATTERSON.

BOOK REVIEWS

The New Catholic Dictionary. Compiled and Edited under the Direction of CONDE B. PALLEN, Ph. D., LL. D., and JOHN J. WYNNE, S. J., S. T. D. (New York: Universal Knowledge Foundation. 1929. Pp. 1073. $10, $12.50, $15, $25, according to binding.)

At last there is supplied a practical want which has long been felt among American Catholics. The Catholic individual, the Catholic family, the Catholic institution will be poor indeed, not only in purse but especially in religious interest, that does not make available this trustworthy source of information on matters of doctrine, ritual, discipline, history, literature, science, education, and biography. In this day of Catholic awakening among the laity the *Dictionary* comes with a timeliness that is providential. When its worth is sufficiently known it will be found also on the reference shelves of such secular newspapers and periodicals as may have the desire to give correct accounts of Catholic events and personages. Its excellence and usefulness will assure it the wide distribution it so richly deserves.

A comparison of this book with the only other dictionary of substance in the field—Scannell's revision of Addis and Arnold, shows in many respects the superiority of the former. It is sufficient to state that the latter more general compilation contains nothing in the field of American church history, one of the strongest features of the present volume. Of the other works of similar character in English, Hook's *Church Dictionary,* Blunt's *Dictionary of Theology,* and his *Dictionary of Sects* are of different content and were compiled by Protestants who show more or less anti-Catholic bias. The *Dictionary of English Church History,* by Ollard and Crosse, is confined geographically and in scope to topics concerning the Church of England. This American work, therefore, does not really come into competition with any other serious attempt in the field.

The *New Catholic Dictionary* draws heavily upon the *Catholic Encyclopedia,* thus placing the substance of that scholarly undertaking at the disposal of those who are unfortunate in not possessing the original. There is much to be said in favor of a briefer compendium of knowledge as against the larger encyclopedic form. It is a question whether the makers of encyclopedias are not defeating their purpose in the tendency toward over-long, highly specialized, and technical treatment of subjects. The busy man, or the uninformed, needs a ready reference—brief, simple, and to the point. The student or scholar engaged in serious work will not be content with any digest, but will turn to accounts more exhaustive than the encyclopedias are likely to offer.

But it must not be inferred from what has been said that the *Dictionary* is but a reduced form of the *Catholic Encyclopedia*. The editors and assistants had the collaboration of 286 writers who have contributed hundreds of new articles. Freshness, completeness, and modernity are evidenced on every page. There are twelve full-page maps, twenty-five full-page halftones, and 646 line engravings. The reviewer gives thanks that the publishers have not used the thin, India paper which makes the turning of pages an exasperating exercise, especially when one is in a hurry. For those who have the desire for further study there is appended a reading list of works by Catholic and other writers.

The accuracy and value of a reference volume of this sort can be fully tested only by time and use. But if the articles in other fields are found to be as adequate as those tested for history, the precision and reliability of the *Dictionary* will not be seriously questioned. Errors will of course come to light. It is questionable in the reviewer's mind if the article on Prohibition, as treated, should have been given a place in the book. The item on the Society of Jesus is out of alphabetical position, belonging on page 906 instead of page 904. Mt. St. Mary's College, Emmitsburg, Md., is not conducted by the diocesan clergy (*i. e.* of Baltimore). Is the *American Catholic Quarterly Review* still in existence? It has been several years since a number has appeared. While it has obviously been the intention to deal mainly with the religious history of the American colonies and states, the date of settlement would have been useful without adding anything much to the length of each article thereon.

It is in the matter of omitted topics that complaints will probably arise. The question of inclusion and exclusion is always a troublesome one to makers of dictionaries and encyclopedias. The editors must be the court of last resort. The reader does not always appreciate the difficulties involved: the border-land of classifications, the individual or subject whose inclusion would let loose a flood of correlated matter, the peculiar differentiations, etc., in the minds of the editors. Besides, one's notion of what should go in such a work is usually based upon his individual interests. Perhaps this is why the reviewer noted the absence of any reference to the Catholic Summer School of America at Cliff Haven, to James McSherry, the historian of Maryland, to Bishop Lynch, Confederate commissioner to the Papal States, and others. Since most of the diocesan papers are mentioned, consistency provides the argument for the inclusion of the *Baltimore Catholic Review*. Twenty recipients of the Laetare Medal who are no longer living find no place in the work, although these, in the language of the *Dictionary*, "won prominence by distinguished accomplishment for country and Church". Charles J.

Bonaparte of Roosevelt's cabinet, Christian Reid the writer, and Maurice Francis Egan, author and diplomat, are three of this list concerning whom no further mention is made. These observations are not offered in the spirit of fault-finding. The advantages of the *Dictionary* far outweigh its few defects.

L. F. STOCK.

Carnegie Institution of Washington.

The Pope and the People. Selected Letters and Addresses on Social Questions. By POPE LEO XIII, POPE PIUS X, POPE BENEDICT XV, and POPE PIUS XI. New and revised edition. (London: Catholic Truth Society. 1929. Pp. 260.)

This very useful work differs by omission and addition from the original edition of 1902, and from that of 1912. As it stands, it offers an English version of the encyclical letters of Leo XIII on the Evils affecting Modern Society; Modern Errors, Socialism etc.; The Christian Constitution of States; Human Liberty; The Right Ordering of Human Life; The Chief Duties of Christians as Citizens; The Condition of the Working Classes, and Christian Democracy. There follow the "Motu Proprio" of Pius X on Christian Social Action and extracts from his encyclical to the Bishops of Italy. Benedict XV is represented by his encyclical On the Outbreak of the European War, his Exhortation to the Heads of the States at War and his encyclical on the Re-establishment of Christian Peace. This little "corpus" of pontifical war documents is completed by the encyclical letter of Pius XI On the Troubles left by the European War. The work is provided with an indispensable index, and the editors have reprinted the luminous introduction of Charles Devas to the first edition, and the clear succinct outline of papal social doctrine that Monsignor Parkinson wrote for the record. This collection deserves a place beside Dr. Wynne's *Encyclicals of Leo XIII,* Monsignor Ryan's *Encyclicals of Pius XI,* and Henri Brun's *Cité Chrétienne,* or logical summary of recent papal teaching on the great public questions of the day (Paris, 1923).

T. J. S.

A History of European Peoples. By CLARENCE PERKINS, Professor of History, the University of North Dakota. (Chicago and New York: Rand McNally and Co. 1927. Pp. xliv, 920.)

This is a textbook for second year high school use covering the history of the West from the earliest to the more recent times, closing with the Locarno treaties in 1925. The definition of history as "the written record of the human race" is assumed, and after a brief illustrated sketch of prehistoric stages until the invention of writing, 37 pages are given to the "first empires of civilization" with a three-page account of Israelitish history, the significance of which is thus summed up: "It was not by their empire nor by their civilization that the Hebrews influenced the world, but by their religion. Their idea of one God . . . was passed on to Christians and Mohammedans, and is now the belief of millions. . ." The Hebrew "idea of one God" is represented as the evolution of a tribal deity to a God of social justice, and later to a Ruler of the Universe. The book increases in fulness of material and detail as it progresses, so that a little less than half of it covers the remoter and nearer antique periods and medieval history. After about 250 pages on the Reformation, the Religious Wars, and the aggrandizement of the national monarchies, the remaining 459 out of the total 920 pages are given to developments in modern civilization from the French Revolution onwards. In the subsection under Roman history dealing with the decline of the Empire, four pages treat of the services of "Christianity", the clergy, and Papal Rome to culture, civilization, and the relief of poverty and oppression. Medieval life, culture, and institutional creations are described with much detail and well illustrated by cuts, prints, charts and maps. The Middle Ages are characterized as the centuries during which the Germanic peoples slowly learned "all that the ancients had to teach", and in which the beginnings of modern free institutions, progress and invention are traceable. The author's evident desire to make his statements in regard to the Renaissance, the Reformation, and the Religious Wars as objective as possible are not successful in many instances: he leaves it to be inferred that ecclesiastical authorities would have silenced Copernicus if they could (p. 415); he dismisses the Elizabethan executions of priests for saying Mass in a note (p. 445) thus: "Those who suffered most were foreigners and Englishmen trained on the Continent who were believed to be stirring up revolts"; his allusion to the Exercises of St. Ignatius is curious: "His experiences were much like those of Luther . . . Later, he obliged every member of his order to go through such experiences at the command of a superior officer" (p. 455). The results of the researches of James Gairdner for the early Tudor period seem to be ignored. Modern history from the French Revolution onward is treated in three sections, the first dealing exclusively with the Revolution and the First Empire in France; the second showing the effects of the industrial revolution in stimulating the growth of nationalism; the third showing how mechanical invention has transformed social and economic conditions, and how thereby "European history became world history". The causes, events, and consequences of the World War are discussed, and accounts of the subsequent international treaties and settlements given. Socialism in its relation to modern economic theory and wage-labor movement is explained; scientific progress and its effect on current thought is touched on. The style is clear, condensed, and readable, and in detail the causes, significance and results of some important changes are well analyzed and stated. The whole standpoint is that of secular preoccupation in dealing with recent history. No hint is given of the important changes in public policies since the War with relation to the Catholic Church, nor of the anti-religious character of the Soviet state. Religion is treated as a negligible factor in the modern situation. Even important moral issues are treated confusedly and vaguely, as when the early persecutions of the Church are minimized (p. 216); in treating Queen Mary's attempt to restore Catholicism in England as a "blunder" instead of a conscientious acting upon a principle applicable to the conditions, though in the event unsuccessful (p. 442); in applying the term "separation of Church and State" to the French anti-clerical program of 1905 (pp. 708, 709); and, though in a note on the latter page, he contrasts the obedience of the Protestants and the Jews to the "Law of Associations" with Catholic resistance to the law, he has already (p. 439) referred to Calvinistic belief in rebellion "against a king or ruler who ordered anything contrary to God's will" as "a great influence for popular liberty in the future." Nowhere in these instances is there evidence of conscious bias; on the contrary, statements are careful and even dispassionate. Yet there is a discernible lack of interest in considering some pertinent aspects of religious or moral issues, for which lack of interest the writer attempts to compensate by cautious treatment.

Washington, D. C. W. T. M. GAMBLE.

Die Hierarchien der getrennten Orthodoxie in Sowjetrussland II. *Ihre kanonischen Grundlagen.* By JOSEPH SCHWEIGL, S. J. (Rome: Pont. Institutum Orientalium Studiorum. 1929.)

This rather interesting study by the Jesuit scholar Schweigl is a continuation of his *Die Hierarchien der getrennten Orthodoxie in Sowjetrussland: I. Ihr gegenseitiges Verhältnis* which appeared earlier this year. Father Schweigl endeavors to settle the question: which one of the hierarchies of the Russian churches actually is based on Oriental canon law and thus is able to justify its origin, continuation and further progress, according to ecclesiastical decrees; in other words: which one of the hierarchies must be designated as canonical? So far the author has not been able to come to a definite conclusion, in view of the fact that valuable material, covering the last few years, is still lacking. Consequently, his work may be regarded as a preliminary study. In the first chapter the author discusses briefly Russian canonical development from 1917 to 1922; he deals in the second chapter with the juridic foundations of the individual hierarchical groups; the last chapter is a study on obscure canonical problems which aggravate the solution of the question. There is an extensive bibliography on the problem he hopes to solve in the future.

L. B.

Griechische Patriarchen und römische Päpste. Untersuchungen und Texte. II. *Patriarch Kyrillos Lukaris.* By GEORG HOFMANN, S. J. (Rome: Pont. Institutum Orientalium Studiorum. 1929.)

In volume XIII, No. 1, of the collection *Orientalia Christiana,* Father Georg Hofmann published the results of his researches on the life of Samuel Kapasoules, Patriarch of Alexandria, who made his profession of the Catholic faith in the presence of representatives of the Holy See on June 6, 1712. This is now followed by a second contribution dealing with Patriarch Kyrillos Lukaris and the Roman Church. While the author bases his study on the researches of Legrand, Emerau, Semnoz, Viller, Fouqueray, and von Pastor, he has been able to throw new light on the Lukaris problem. The part which Father Hofmann's own order played in the life of Lukaris is important, particularly in the light of the pronouncements of Protestant scholars and Greek Orthodox ecclesiastical dignitaries. In this study the attitude of the Roman, as well as the Greek, Churches toward Lukaris is carefully described. The author brings out also the relations of the Reformation, and in particular Calvinism, with the Greek Church, as represented by the latter's unorthodox patriarch. Father Hofmann gives a detailed bibliography; and, what is possibly even more valuable in this case, he presents in full many of the archival sources from which he drew a great part of his information. In view of the fact that at present non-Catholic circles are endeavoring to approach the Churches of the East in a reconciliatory spirit, this study may prove of particular interest to the historian and theologian.

L. B.

Beth Shemesh (Palestine). By ELIHU GRANT. [Progress of the Haverford Archaeological Expedition.] (Haverford, Pa. 1929. Pp. 222.)

While working with Professor Badè at Tell en-Nasbeh, near Jerusalem in 1927, the author was given some funds for doing some personal work in Palestine. He began to look around for a suitable site and the present writer was in a party that examined several mounds as likely spots to yield good results. Among others he visited Ain Shems, the Beth Shemesh of the Bible, a very accessible place near the station of Artouf on the Railroad to Jaffa. The tell had partially been excavated by Mackensie for the Palestine Exploration Fund. No one likes to take up the work that has already been begun by another; but Elihu Grant on the advice of Dr. Clarence Fisher decided in favor of that mound. He was granted a permit to excavate and began work in 1928. The present volume gives some of the results of this first year's digging. Dr. Grant has just completed another season at Ain Shems and the results are as much gratifying as those of the first year, but are not yet available in book form.

The work is full of interesting details and agreeably written. It is already possible to reconstruct the main lines of the history of the city, during Canaanite times, Philistine interlude and Hebrew occupation. The cemeteries particularly have yielded an abundant harvest. Objects discovered go as far back as the Second Bronze period, 2000-1600, B. C. We wish Dr. Grant and his book the greatest success.

R. Butin, S. M.

The Catholic University of America.

The Defensor Pacis of Marsilius of Padua. Edited by C. W. Previté-Orten. (London: Cambridge University Press. 1928. Pp. xlvii, 517.)

For the first time since 1522 a revised and critical text of the *Defensor Pacis* is here presented. All editions have hitherto followed the *editio princeps* of 1522. The present edition is based on twenty manuscripts, and collated with the *editio princeps.* The manuscripts fall into two groups which the redactor, C. W. Previté-Orten, fellow and librarian of St. John's College, Cambridge, calls the French and the German. The German manuscripts are separated from the French by a large number of minute differences, such as the substitution of names. There evidently were two archtypes; the *editio princeps* belongs to the German group.

The text adopted is based chiefly on the French Q and the German T. Variants of other manuscripts are noted. Q is the Magdalen College, Oxford MS. 86, parchment; the next best French text is the Vatican L, which is close to Q. Of the German group, the best is T corrected. It is the Tortosa Cathedral Chapter MS. 141. The corrections, mainly contemporary, some in the margin and some over-erasures in the text, convert it from a French type to a German. The introduction contains several pages in facsimile of the more important manuscripts.

If there ever was a document designed to bring not peace but a sword, it was the *Defensor Pacis.* The division of the University of Paris into nations was the first intellectual recognition of nationalism. Marsilius had been rector of the University in the early part of 1313, and saw the strong national feeling existing there. He had seen the struggles of the Italian City-States; and when, for what reasons it is difficult to judge, he went over to the service of della Scala and the excommunicated Matteo Visconti, he formulated his idea of an omnipotent state to which not only the Pope but the conscience of every man would be subject. He rejected any hierarchical organization in the Church and laid down the proposition that all power of whatever kind came from the people. This was not only setting up anew the pagan concept of the state, but was placing in its hands the keys of the kingdom of heaven. The majority could determine what was ultimately right and wrong, which seems to be the position of a great many in our day. The argument of Marsilius is directed at the Church; he blames all the disturbances of society upon the attempt of the clergy to seize power. Protestantism took over many of his ideas; and it has paid the penalty of its submission of conscience to the civil authority. Such submission no sound philosophy can accept; the State can no more alter the basic principles and laws of morals than it can make or unmake matters of fact or objective truth.

FRANCIS A. WALSH.

St. Anselm's Priory.

The Private Correspondence of Nicolò Machiavelli. By ORESTES FERRARA, LL. D. (Baltimore: The Johns Hopkins Press. 1929. Pp. xii, 130.)

It is no small task to take issue with the almost universal judgment of history. Yet that is what Dr. Orestes Ferrara, professor of public law at the University of Havana and Ambassador of Cuba to the United States, has done in presenting to English readers a critical examination of *The Private Correspondence of Nicolò Machiavelli.* Hence the facts adduced from this single point of view ought to be a sort of revelation, if they would effect a complete reversal of opinion. Certainly it is new to look upon Machiavelli, not as a great leader among his contemporaries, but as a mere functionary, mediocre indeed, yet so brilliantly and unscrupulously sagacious as to be consulted on the most important affairs of state. It is at least anomalous to find a good husband and affectionate father in a cultured libertine. Aside from that, the *Private Correspondence* rather supports the view of Machiavelli heretofore accepted: a jovial and amiable companion, an excellent writer bubbling over with the realism of his times and with profound admiration for pagan culture, an opportunist of the first water unscrupulously faithful but without any moral sense whatsoever. In this, history has not erred in accepting Machiavelli as the archetype of the pagan Renaissance, although it may have exaggerated his influence and importance. Nevertheless the view of contemporaries, howsoever correctly reflected in private correspondence, may hardly be taken as the full measure of one's influence upon a movement that so profoundly affected Italy and the whole of Christendom.

Dr. Ferrara has undoubtedly made a valuable contribution to literature by presenting the human side of the notorious Florentine, but open admiration for his maligned hero, coupled with the acceptance and defense of Machiavellian philosophic utilitarianism, seems at times to have beclouded his historical perspective.

J. B. W.

The Age of Louis XIV. By LAURENCE BRADFORD PACKARD. (New York: Henry Holt and Company. 1929. Pp. xii, 144. $.85.)

Whoever desires a succinct yet picturesque account of the vast influence of Louis XIV and his age will extend a hearty welcome to the present small volume belonging to the *Berkshire Studies in European History.* Louis XIV, whose reign (1643-1715) is the longest in recorded history, furnishes a title to an age in which France was perhaps the most active and influential country in the world. The reign of this monarch occured at a time when the trend towards absolute monarchy had reached its fullest development. While feudalism, the forefather of modern kingship, had declined at different times in different sections of Europe, the rise of the Capetian power toward the end of the tenth century contributed greatly to its destruction in France. There, as elsewhere, the signs of feudal decay were the same, *viz.,* the stronger of the feudal lords turned kings, fiefs became kingdoms and feudal dependents subjects.

Once royal power was established, there came the natural conflict between kings, the stronger surviving and assuming even greater authority over his new subjects. Soon a traditional preëminence was associated with the very title of king which later developed into a veritable cult accorded the royal authority, who was thought to reign by divine right. Protestants especially contributed much towards establishing the divine right theory. Seeking a higher authority than the pope, with which to justify their revolt in the sixteenth century, they searched both the Old and New Testaments for Scriptural justification for the divine rights of kings. On the basis of Scriptural texts, the English clergy solemnly asserted in 1640 that "the most high and sacred order of kings is of divine right, being the ordinance of God himself, founded in the prime laws of nature, and clearly established by expressed texts both of the Old and New Testaments."

Louis XIV, though of Catholic France, was prompt to grasp the full import of this hyper-cult of kings, and in him we find an "ideal realization of the divine right dynast". Endowed with no particular powers of intellect, but educated after the fashion of the noblemen of the seventeenth century, he developed into a man of unusual capacity. Accepted by the age as a monarch by divine right, he surrounded himself with magnificence and luxury. In the gardens and palaces of Versailles he created a paradise for kings, choosing for his emblem the sun and for his motto, "nec pluribus impar". As the "Sun King", his subjects had to adore and reverence his Majesty as the source of a divine order on earth. Ambitious and high-minded, he exercised the control of an absolute monarch, considering the state as his dynastic property. "L'état, c'est moi",—I am the State—was both theoretically and practically an entirely appropriate remark for Louis to have made.

The influence of this haughty monarch was by no means confined to France but was felt throughout Europe. He created a vast army of well over one hundred thousand officers and soldiers, which he maintained in time of peace and doubled its size in time of war. Other states of Europe dreading the French army, began to emulate his military ambition, but in organization and military terminology French influence was everywhere predominant. With this mighty military machine the "Sun King" worked for the security of France and for the aggrandizement of his dynastic power. In three wars, *viz.,* against Spain 1664-1668, against the Dutch 1672-1678, against Spain and parts of the German states 1688-1697, he greatly extended his territory and increased French possessions so as to make France the first power in Europe.

No less extensive were the intellectual achievements of the "Sun King" and his age. As the ministers Colbert and Louvois were commissioned to regularize and control the affairs of the army, finances and industry, so, too, the king endeavored to centralize and direct the literary and artistic expressions of his subjects. Colbert undertook to direct the writers, painters and sculptors. Academies for arts and sciences were created and sanctioned by the king to such an extent as to make the age of Louis XIV the most thoroughly representative of all French literature and distinctly characteristic of what is called French genius. In deft fashion the author shows how the arts and sciences received their impetus from the "Sun King" to be cultivated not only throughout his kingdom but also throughout whole Europe. "Truly, the Great Age was prolific in many things which have caused the nature of European civilization to be different because this Age was what it was." The book has a brief but serviceable bibliography neatly arranged in the order of chapters.

CLAUDE VOGEL.

Washington, D. C.

La Question Romaine sous Pie XI et Mussolini. Par E. Devoghel. (Paris: Bloud et Gay. 1929. Pp. iv, 339.)

M. Devoghel devotes nearly two hundred pages to a narrative of the various steps, approaches, incidents, and "pourparlers", more or less public or significant, true or gossipy, that since 1923 seemed to foreshadow a definite settlement of the long political conflict between the Holy See and the Kingdom of Italy. Doubtless other facts and incidents will be revealed from time to time, by accident or of set purpose. Even thus is gathered many of the sources of history, old and new.

The historian is always grateful for such data, miscellaneous by their nature and fugitive. They are particularly welcome when provided with the place, date, and time of their origin, as is scrupulously done by the author. The rest of the work is devoted to the facts and documents of the Lateran Treaty and the Italian Concordat.

T. J. S.

Peter's City: An Account of the Origin, Development and Settlement of the Roman Question. By THOMAS EWING MOORE. (London: Harding and More. 1929. Pp. 284.)

In this volume a former secretary of the American Embassy at Rome offers a documentary account of the recent reconciliation of the Kingdom of Italy with the Holy See. The facts of the Lateran Treaty and the Italian Concordat are succinctly narrated, and are followed by those public utterances of Pius XI and Premier Mussolini that form an official commentary on these now famous documents. A preliminary chapter presents a rapid sketch of the history of the papal state from its restoration under Pius VII to its fall under Pius IX, to which are added in an appendix the text of the Law of Guarantees, the Allocution of Pius IX to the Cardinals, March 12, 1877, and the Letter of Cardinal Simeoni, Secretary of State, to the Apostolic Nuncios, March 21, 1877. In a chapter on Fascism and the Church the author expresses a favorable view of the Fascist government. Some pages are devoted to an account and defence of the temporal sovereignty of the popes. There is also a summary of the official lives of the last four popes, the "Prisoners of the Vatican". A description of the Vatican City and Castel Gandolfo enliven the work. Twenty photographs of distinguished persons and historical scenes lend a special value to it, as do the aeroplane view and the ground map of the diminutive site to which has been reduced the most interesting and significant state known to history. A useful bibliography, general and special, of a hundred works in English, German, French, and Italian adds much to the value of the work for the reader of average culture and curiosity. A good index completes its merits. Altogether, for the general public, it is the best work of its kind known to the writer, and is cordially commended, particularly to our Catholic colleges, schools, and institutions of learning which ought to provide for their teachers and students a reliable, sufficient and up-to-date instruction on the recent wonderful events that have closed one great chapter of Catholic history and have provided a clean page for the next.

T. J. S.

Eugénie Smet. By CAROLINE C. MOREWOOD. (London: Sands and Company. 1927. Pp. 316.)

Today when so much literary effort is expended on biography, it is with no little interest a work like *Eugénie Smet* is reviewed. The English writer, Caroline C. Morewood, has adapted the biographical sketch from the French. This combined personal treatment is very apparent throughout the Life, so much so that one readily distinguishes the passages of the present writer from those of the original more intimately empowered to detail the workings of the Holy Spirit in a favored soul. This may account for the lack of scientific treatment so usual in present-day biographies; far from detracting, however, the adaptation tends by its simplicity to make the story more fascinating.

It is Mère de la Providence rather than Eugénie Smet that engages the reader eager to catch the spirit of the "Helpers of the Holy Souls". For Eugénie Smet's life, prior to her establishing the Congregation, is the life of an ordinary young girl, pious, zealous, impressionable, vacillating at times, yet ever active in good works that appeal. After a period of preparation wherein strength, confidence, weakness and distrust all have place, the spiritual forces at work in her soul combine with her natural inclinations, and, harmonized, reveal a soul destined by God to form an institute productive of untold good in the Church, established primarily to perpetuate the memory of the dear departed, to glorify God in liberating from their captivity the elect temporarily deprived of the beatitude of His immediate presence. Prayer, suffering, labor are to achieve the end of her Society. In none better than the foundress are these combined characteristics manifest.

In the Act of Consecration (p. 127) composed by Mère de la Providence when possession was first taken of the Mother House in Paris, the means of sanctification adopted for the members of the institute are enumerated; in it, also, is specifically set forth the spirit of the "Helpers of the Holy Souls". Her daughters are to be "children of sacrifice . . . angels of the poor . . . martyrs of the Rule . . . work[*ers*] only for the greater Glory of God". Ordinarily it is not through prayer that the spirit of a particular congregation is learned; it is through written communication of the foundress to the scattered members of the first houses. Such letters are regretfully missing from the Life. In Mère du Sacré Coeur and Mère St. Paul, pioneers of the "Helpers" in the East, is the consolation of Mère de la Providence complete. In the growth and rapid spread of the Society in three continents, likewise, have the ideals of the Reverend Mother a realization that begins with sacrifice and develops superhumanly for the greater glory of God.

Of the foundress Père De Ponlevoy once said, "Nature and grace are both equally strong in this soul." Through the guidance of Père Basuiau and later of Père Olivaint, however, it is clear that the spirit of the Lord superseded her natural impulses. By the strong, vigorous yet kind counsel of these directors her "spendid natural gifts, her keen intelligence, and clear judgment, her eager spontaneous nature capable of great enthusiasm" so yielded to the spiritual mold that of her Père Olivaint could testify: "Mère de la Providence was very generous, very fervent, and entirely devoted to the relief of the Holy Souls, in her had developed a supernatural life rare in these days." Courage and confidence in God marked her apostolic life. The secret of the forty-six foundations or houses of the Society in the short space of seventy years is "in the same blind trust in the face of every imaginable obstacle and the same marvellous ways in which Divine Providence responds to this trust."

For twenty-eight years her daily prayer, "grant that the Cross may give me love", sustained her in a zeal that was objectively divine, fortified her in those last days of crucial suffering, sanctified her in the generosity with which she offered all for the Holy Souls, won for her the greatest grace of her life.

Eugénie Smet is typical of a large class of religious biography written today—eulogistic to a degree, written rather for inspiration and edification than as history.

SISTER LOYOLA.

Washington, D. C.

Die Zustände im Wiener Schottenkloster vor der Reform des Jahres 1418. By PATRICK J. BARRY. (Aichbach: Lothar Schuette. 1927. Pp. 106.)

Since the days of Hogan, comparatively few Irish scholars have made important contributions to the history of the Irish monasteries in medieval Germany. It is, therefore, all the more pleasing to find that Dr. Barry has succeeded so well in throwing new light on the once famous *Schottenkongregation.*

Dr. Barry's work deals with that period when the Irish congregation, once renowned throughout Germany for its zeal and piety of its members, dwindles, degenerates, and eventually disappears. The greater part of the book is devoted to a much needed vindication of the Irish monks at Vienna. "If we are to believe the German Benedictines who supplanted them", writes Binchy in the June, 1929, issue of *Studies,* "the Irish monks richly deserved the fate which overtook them. The condition obtaining in the monasteries of Nuremburg, Wurzburg, and Vienna when the Irish were dispossessed in favor of native Benedictines, were, according to the testimony of some of the latter, nothing short of disgraceful." The worst indictment was formulated against the Vienna abbey by an anonymous author in the *Memoriale reformationis ad Scotos.* According to the author of the *Memoriale,* many years before the dispossession of the Irish, most important rules of the Order had been openly flouted; the monastery buildings had been frequently used for unseemly purposes; everything, down to the church bells and sacred vestments, had been mortgaged to Jewish creditors, and could only be used by their permission.

The *Memoriale* gives a dark picture, but the question is: how far is it an accurate one? Dr. Barry has been able to convict the author of the *Memoriale* of several historical inaccuracies. He has further established the significant fact that many of the charges which it brings against the Irish monks have been borrowed almost verbatim from the account of the Nuremberg monastery written some years previously by Colomannus. This tends to prove that the author's chief concern was to make a case against the *Scotti,* and that he was content to draw from outside sources. Subsequent accounts of conditions in the Vienna community are based on the *Memoriale,* hence also unreliable. Dr. Barry's devastating criticism of the sources in the case of Vienna will necessitate a general revision of the traditional views as to the degeneration of all the Irish monasteries in Germany.

Dr. Barry does not claim that conditions in the Irish communities were ideal. There were abuses, but whether they were more serious in the Irish than in most of the German monasteries of the time may well be doubted. The miseries of the Great Schism, the political dissensions within the Holy Roman Empire, the ravages of famine and plague, all had contributed to a general loosening of monastic discipline. But apart from these general causes of decline, there were very special circumstances which militated against the maintenance of their former standards in the Irish monasteries. A series of isolated colonies scattered throughout a foreign country whose people were beginning to drink in the spirit of nationalism, not unreasonably jealous of local ecclesiastical control, their peculiar position tended to facilitate the growth of abuses. The task of securing suitable novices from Ireland was increasingly difficult. Towards the end of the thirteenth century the stream of Irish monks had nearly run its course. After the invasion of Ireland by the English, the sons of St. Patrick seemed to lose interest in the Benedictine communities on the continent. Membership languished until at the time of its suppression Vienna counted only seven members. Ratisbon, Erfurt, and Nuremberg had only three each. Under these conditions, the *opus Dei* required by St. Benedict was impossible.

This, as Dr. Barry points out, is the real explanation of the campaign for the dispossession of the Irish. Their houses were naturally the easiest to "reform".

J. Fuhrmann.

Corpus Christi, Texas.

33940

Henry the Eighth. By Francis Hackett. (New York: Horace Liveright. 1929. Pp. xi, 446.)

The principal sources for this work are the voluminous *Letters and Papers of the Reign of Henry VIII*, edited by Brewer and Gairdner, and representing the labor of fifty years before completion in 1910. More attention to the sources in Stephan Ehses, *Römische Dokumente zur Geschichte der Ehescheidung* (Paderborn, 1893) might have led to better understanding and clearer statement on matters relating to papal dispensations and annulment of marriage.

Psycho-historiography (Foreword, p. vii) aims "to be *then-minded*, to use imagination and intuition, to suggest life". The specific aim of this work is to recapture and revitalize, with Henry the Eighth as a biographical center, the movement of the life of the English renaissance, and of the beginnings of dynastic balance-of-power policy in Europe. It is an artistic triumph, just as some of the pictures of the Italian renaissance by Burckhardt and John Addington Symonds were; but in some measure here, as in the other cases, an unnecessarily dull medieval background was required to heighten the effect. This may be magnificent, but it falls somewhat short of historical requirements. Mr. Hackett, too, has not only toned down the antecedents for the sake of his art, but has drawn upon analogy with contemporary life to heighten versimilitude. The comparison of the temper and behavior of a late-renaissance despot with that of an industrial magnate in the era of expansion, is pertinent. The differences between the problems of Henry and those of Morgan or Leverhulme in a later time (p. 417) may have had some important resemblances, and Henry may have "pursued power in a manner no less typical and no less instinctive" than they. But the psychic story of Henry's times cannot be told truly if it is assumed that Henry's conscience was as insensitive to supernatural authority as a modern magnate with many Protestant generations behind him. A later secular-minded man might be intolerant of conscientious scruple; but it would be intolerance toward something imperfectly understood. But Henry's animus against those who withstood royal supremacy was not born of misunderstanding, but of spiritual rebellion; and Hackett partly recognizes this when he analyzes Henry as a little soul, aware of his own smallness, and revenging himself upon those who reacted more normally to the claims of conscience, as in his cruelty to his daughter Mary (pp. 290-292) and in his petty treatment of the imprisoned and condemned More (p. 245); seeking to forget his defective courage by creating an external illusion of magnificence and heartiness (pp. 66, 67, 119-122).

Another glimpse of insight which is elsewhere clouded over is the admission that Sir Thomas More "stood for a certain order of reality that thwarted Anne and Henry" (p. 243). That "order of reality" was the response of the Catholic conscience to authority, not a mere reaction of disgust at "the horde of evil and ruthless instincts that Cromwell hunted and stabled with". Irrespective of Divine claims, it has often been possible for non-Catholic historians to reckon with the Catholic conscience as a coherent and ponderable social force. Mr. Hackett partly, though not wholly, shares the inability of many of his fellow-biographers to distinguish between conscience and the passions that either oppose it or use it as a disguise. This partial blindness affects his view of Katherine of Aragon and of Mary her daughter (pp. 26, 27): "Katherine was immured in her own squat righteousness" etc. (pp. 230, 231); "The poor child began to hate and to seethe . . . her face taut with righteousness before it had begun to smile." On the contrary, it is Thomas Cromwell, who "rustled" no beads, or "mumbled" no invocations, who can be presented sympathetically with rare art, though nothing is missed of his cynicism, cruelty, and his "shark's grin at Christianity". The degree of sincerity that aided in the formation of the Protestant conscience, is also missed: for the personality of Cranmer the author evinces even a greater dislike than for Catholic *devotes*; Hugh Latimer is mentioned only in connection with his denunciation of the immorality of the upper classes, and with his exultation over the execution of Cardinal Pole's brother.

It is too much to expect great reverence for the ultimate springs of human conduct from the contemporary "psycho-historian". Yet in Mr. Hackett's art, one of the exceptional charms is that in the study of his characters personality can still be a wonder and a mystery. It is with reticence, or with respectful questions that he contemplates critical moments in life, and the great crisis of death. However, to the "psycho-historian" those who represent vanished glories look perhaps just a trifle more absurd than the men whose cunning, rapacity, terrorism, and unscrupulosity aided in building the great crowned nationalisms: there is a touch of caricature in the figures of the Dynasts; the long nose of Francis I is much in evidence; the underlip of Maximilian I protrudes "as if to catch his crocodile's tears"; the infant Charles V in 1500 moans restlessly in his cradle "not because he is going to be Emperor . . . but because he has adenoids".

"Fear" asserts Mr. Hackett, "was the tholepin of medieval religion; and the essential impulse of the renaissance was to turn away from this tension". There is much unreflective prating about "fear", as though some noxious bacillus of that name has been, must be, or could be destroyed, irrespective of the real problem, What is most to be dreaded, and what is to be defied? The era of exploration and adventure without doubt dispersed many shadowy fears and uncertainties; but many terrors were multiplied in their place. For many average folk, dread of supernatural judgment was distracted into a much more tormenting dread of the caprices and the cupidities of irresponsible power. Speculation on the fate of the soul did not lose the quality of fear when it changed into speculation on the winning side in an earthly conflict. Which was the slave to "fear"—Henry, who dared not lead his armies in person, who only by cunning could defeat the northern uprising, in perpetual dread of being outwitted by Francis or Charles, or having a crusade rallied against him? Or Sir Thomas More, lifting his head in the boat and saying: "Son Roper, I thank my Lord the field is won"?

Washington, D. C. W. T. M. GAMBLE.

The Poor Clares in Ireland (*A. D. 1629–A. D. 1929*). By Mrs. THOMAS CONCANNON, M.A. (Dublin: Gill and Son. 1929. Pp. xxv, 181.)

The history of the Poor Clares in Ireland is one of persecution and patient suffering. The very year (1629) they set foot in Ireland, the first rumblings of a new persecution were heard. And scarcely had they settled themselves in Dublin when they were expelled. But they were not to be discouraged. With the help of friends they built another convent near Athlone which they called Bethlehem. The community flourished so well here that soon a new foundation was made at Drogheda. But the outbreak of the Civil War in 1641 forced the inmates of this new foundation to take refuge at Waterford. And "the storm which thus uprooted the flourishing 'cutting' at Drogheda was destined to tear up also the parent stock at Bethlehem." This time the Sisters from Bethlehem settled in Galway.

But still, peace was not to be theirs. Cromwell had determined to exterminate popery in Ireland with one fell swoop. On January 6, 1653, he issued his infamous edict banishing under pain of death all the priests of Ireland. And this was soon followed by another, "commanding all nuns, of whatsoever condition, to marry or quit the kingdom". The Poor Clares had only one choice. The majority fled to Spain and lived there for some years in various convents. Some, however, secretly remained in Ireland. But their spirit was not broken. It may have been crushed but it did not die. The mantle of their holy foundress had fallen on their shoulders, and with it, her dauntless courage and reliance in God. "With the Restoration of Charles II the Catholics came back to Galway, and two of the Poor Clares, Sisters Ellis and Elizabeth Skerret, rented their old convent from John Morgan, and gathering their scattered sisters who had not gone into exile, resumed community life."

The authoress gives us also a succinct history of the various foundations of the Poor Clares in Ireland. She tells us how the Sisters were repeatedly driven forth from their havens of peace and how they just as repeatedly returned. The book is well packed with information, and what is more, based chiefly on primary sources. The authoress calls herself a "binder-up of other reapers' sheaves". Her account of the Poor Clares till 1827 is based chiefly on the writings of the two distinguished Poor Clare annalists, Mother Mary Bonaventure Brown and Mother Mary Joseph White. From 1827 onwards, her story "rests entirely on *Annals* and *Memoirs* kindly supplied by the various convents concerned".

The book makes interesting and instructive reading. It has a comprehensive table of contents but unfortunately no index.

N. M.

Cardinal Wiseman. By DENIS GWYNN. (New York: P. J. Kenedy and Sons. 1929. Pp. xx, 300.)

For many years Wilfrid Ward's biography of Cardinal Wiseman has had the field almost to itself, but within the past decade new material has been published, chiefly articles in the *Dublin Review* and passages in Abbot Butler's *Life of Bishop Ullathorne*, which renders a new biography desirable. Mr. Gwynn has supplied the need well. His book is less documented than Ward's but hardly less accurate or readable. He seems to have surpassed Ward in at least two points: (1) he has set in clearer light the attitude of the hereditary Catholics toward the Oxford Movement and the converts it provided; (2) he has done ampler justice to Archbishop Errington by stressing his admirable humility and the extreme awkwardness of his position as Wiseman's coadjutor.

Not every reader will accept the view that Manning succeeded Newman as leader of the Oxford Movement. It looks like reading history backward. Had Manning not ultimately entered the Church probably no one would today think of calling him Newman's successor. As far as the movement had a leader after Newman's conversion that leader was Pusey. An enterprise such as St. Saviour's at Leeds indicates the nature and the strength of the movement in its immediate post-Newman period and that enterprise was Pusey's throughout.

There are some minor errors, of which a few are: Walsh's book on the Romeward Movement appeared ten, not twenty, years after Newman's death (p. 39); the Tractarians preached from St. Chrysostom, not from St. Christopher (p. 109); "The first English Cardinal in London" (p. 214) is an ambiguous phrase; Newman's sermon, "The Second Spring", was preached at Oscott, not in the Cathedral of Birmingham (p. 221 and p. 223); and to label a picture of Newman in his Oxford days "Cardinal" Newman is hardly accurate.

Sibthorpe, whom Sir Bertram Windle twice called "the tragic comedian of the Movement", incidentally appears in these pages. This man became a Catholic in 1841, relapsed to Anglicanism in 1843, and returned to the

Church in 1865, just before Wiseman's death. But whether he died a Catholic or an Anglican is still uncertain. While the point is not one of great importance to the general reader it might well be cleared up by some student of the Oxford Movement. At present we are confronted by contradictory statements in the *Life of Bishop Wilberforce* and the *Dictionary of National Biography*.

EDWIN RYAN.

The Catholic University of America.

Protestantism in the United States. By ARCHER B. BASS. (New York: Thomas Y. Crowell Co. 1929. Pp. xii, 364. $3.00.)

This work is not a history of Protestantism in the United States nor an analysis of Protestant beliefs, polity, or practices. It is a little of all these things, just enough to reënforce the author's main purpose, which is to show that if Protestantism is to hold its ground it must retrace the path which led to the wide diversity which is shown in denominationalism and secure some measure of unity or interdenominational coöperation. This movement for closer action among the numerous Protestant sects contains, it is believed, the hope for whatever success the future may have to offer. The work is based mainly on a study of the statistics of Protestantism as revealed by the returns of the United States Census Bureau. In the author's opinion the rise of the Protestant bodies was a movement to satisfy the religious aspirations of large masses of people. He finds much that is good and necessary in the multiplication of sects and creeds, he examines superficially the reasons for denominational diversity, he also finds much that is good in separation, and much more that is evil, and thus, by the logic of fact, he is led to make a plea for unity. The outstanding argument, apparently, which has led him and many others to the conviction that the case needed immediate attention was that the multiplication of churches, congregations, creeds, and preachers was slowly destroying religion and placing an unbearable financial burden on the comparatively small number who continued to attend the churches. Some of the statistics on which the main burden of the argument rests are interesting. "According to the Federal Census of 1916", we are told, "counting all religious bodies, there were 41,926,848 church members out of a total population of 105,710,620. Limited to Protestant denominations only there were 27,545,450, and restricted still further to the white Protestants, there were 23,700,801." The official *Report* of the Census Bureau gives the total number of church members as 41,926,854. The number of Catholics is given as 15,721,815. Deducting this number from the total of the church membership we have 26,205,039 to be divided among all the other religious bodies. The Armenians, the members of the various national Orthodox Churches, the Jacobites, Jews, and schismatic Catholics, Bahais, Buddhists, Theosophists, and the members of the Ethical Culture and Vedanta societies taken all together reach the number of 695,891, thus reducing the Protestant figures to 25,609,148. Deducting the colored church goers there are left only 21,006,343, white Protestants, or a little less than one-fifth of the entire population. The method of computation by what is called " constituency " will, of course, legitimately or otherwise, raise this figure much higher. Mere statistics, however, are no indication of the actual influence, religious or political, of the Protestant denominations. No good purpose can be served by further analysing the statistical parts of the book. What is more important is to discover from what the author says about coöperation, his idea of the future constitution and activities of the Protestant bodies. The plan seems to be still in the formative stage, but attempts have been made with good results, in many places, to eliminate unnecessary churches and superfluous preachers. " For example, there was the town of Ontario, Richmond County, Ohio, with three churches—Presbyterian, United Presbyterian, and Methodist Episcopal. From 1900, down to the time of uniting their strength, neither of the Presbyterian churches had any regular services. The Methodist church shared its minister with three or four other churches, but in 1912 no resident minister had been in the town for three years. In 1915 these churches got together, at least the Christian people of the community did. Money was pledged for the support of a full time minister. The pastor was settled there in 1915. The first year $1,500 was raised for all purposes; the second year the budget was $7,500 and raised, and other results were—the moral tone of the community improved, churches saved to the Christian cause, and missionary giving increased." Probably the case of Centerton in northwest Arkansas, with a little Methodist Episcopal (South) Church is more striking. " Two years ago it was weak, had no adequate program, no systematic finance, and poor attendance. To-day 75 men and boys are organized in an athletic club, there is a Pollyanna club for girls, Boy Scouts, a Ladies Aid society of 42 members, the Sunday school has a seventeen-piece orchestra, study groups and teacher-training classes are held regularly. What brought this change? A live-wire resident pastor working on a community basis rather than that of a purely denominational foundation. People of the community not members of the community church supported it."

The author is convinced of the favorable nature of the symptoms for the future of the Church afforded by the organization of religion on a community rather than a denominational basis. He tells us there are " somewhere between 1,000–1,500 such churches in the nation ". Most persons, who are in the least acquainted with religious conditions, especially in the rural sections of such states as Arkansas, will readily share his optimism in estimating the blessings to be derived from Pollyanna clubs and Sunday school orchestras.

PATRICK J. HEALY.

The Catholic University of Ameirca.

The Coming of The White Man, 1492-1848. By HERBERT INGRAM PRIESTLEY. [History of American Life. Vol. I.] (New York: Macmillan. 1929. Pp. xxii, 412. $4.)

With Professor Priestley's volume, *The Coming of the White Man, 1492-1848,* the editors of the *History of American Life* complete their survey of the *Kulturgeschichte* of the colonial period of American history. Professors Wertenbaker and James Truslow Adams have told the story of life in the English colonies (This REVIEW, n. s. VIII, 445-455). Professor Priestley now ponders the Spanish, French, Dutch, and Swedish efforts to establish their peculiar civilizations in this era. Quite correctly the French, Dutch, and especially the Swedish, contributions to American life are noted as having been so meager as to warrant calling them episodes and reducing the account of the three together to about 150 pages, less than half the book. Only 200 pages, however, were then left the author in which to deal with the Spanish-American civilization which was far from being an episode, and was richly deserving of a volume by itself. On not a few pages, consequently, facts and figures and dates crowd upon the reader, blurring his understanding and killing his interest in the narrative. For example, note the rapidity with which the author surveys the discoveries and explorations of the Spaniards in the first chapter and their activities in southern South America, pages 175 ff. The need of compression, too, probably explains Professor Priestley's failure to deal more adequately with Spanish California, a region rich in Spanish life and traditions. The same necessity no doubt also explains the fact that the author has little to say about Spain in America in the nineteenth century, though the title of the book announces 1848 as the terminal date. These defects seem to the reviwer less the fault of the author than of the editors of the series; in turn he recognizes the heroic self-restraint which these editors exercised in order to limit their project to a manageable dozen of volumes.

In spite of the necessity which must have hampered Professor Priestley's presentation of his matter, he has succeeded in rendering a very distinct service to the American reading and student public. His emphasis of a number of points should go far toward correcting the view which many Americans still have of the general backwardness of Spain in Europe and Spain in America. The fact is that many Americans still live under the influence of the propaganda put forth during the conflict of Tudor and Stuart England with Spain. The prejudice against things Spanish has, no doubt, been kept alive by our unhappy relations with Mexico, as Professor Priestley suggests, but the reviewer ventures to say that it also has been given very real vitality by the self-advertising genius of New England Puritanism. Professor Priestley himself shows the difficulty many have of emancipating themselves entirely from this unfortunate influence. He might very well have dropped the adverb in speaking of Menendez, the destroyer of the Huguenot venture in Florida, as having been *fanatically* efficient. (*Cf.* Bourne, *Spain in America*, pp. 186-189.) For this slip, however, Professor Priestley may easily be forgiven because he has once again brought to the attention of Americans the fact that the Spanish lust for gold and silver must be considered in the light of European conditions and, therefore, in the light of the economic theories prevalent in that age; because he has shown that the Spaniard met much the same frontier problems that the English pioneer met and that, therefore, life on the Spanish frontier could not have been more gentle than it was on the English; and because he appreciates the value of what the Spaniard gave to the New World in return for what he took from it.

Pennsylvania State College. F. J. TSCHAN.

Lafayette in Virginia, Unpublished Letters from the Original Manuscripts in the Virginia State Library and the Library of Congress. [Historical Documents. Institut Français de Washington. Cahier II.] (Baltimore: The Johns Hopkins Press. 1928. Pp. xi, 64.)

Continental historians have not failed to remark that America has largely paid her debt to France for aid during the Revolution by lauding Lafayette. No school child but does him honor. No state without academies, town, parks, and city squares bearing his beloved name; and yet it is almost wholly as a legendary figure that he is known amongst us. In estimating therefore the true value of Lafayette's service to the cause of American Independence the present *cahier* comes as a timely contribution.

In this impromptu correspondence, written from the field chiefly to the Virginian executive, and always under the sorest stress and strain, we see manifested that innate graciousness which so endeared Lafayette to the American people. Indeed, quoting from Dr. Chinard's Introduction, Washington had selected him "as much for his personal qualities, his winning ways, his accommodating spirit, and his tact, as for his military talents". Nor was this all, for time was to prove that the young Marquis possessed "qualities of patience, persistency, endurance and obstinacy very different and perhaps much more valuable under the circumstances than the dash and showy heroism of a cavalry leader charging at the head of his army".

In his first letter after reaching Virginia, dated "Williamsburg, March the 16th, 1781", he evinced an ever ready desire to adapt himself "to those inconveniencies that are so far compensated by the Numberless Blessings of a popular Government", but not without reserving the right to make "more particular application for our wants" as the needs should become manifest. "It is with the Greatest Reluctance", he wrote the next day, "that I sign any impressing warrant, But I Hope My delicacy in this Matter will be such as to Render me Worthy of the Approbation of the State."

As summer advanced difficulties multiplied. July 1st he wrote: "Many and many men are daily deserting—they have no reason to complain—but say they were only engaged for six weeks and the Harvest time recalls them home—You might as well stop the flood tide as to Stop militia whose times are out." A few days later it was the "Commissary department" against which he had "alwaïs the same complaints to make" it being "so badly managed that I cannot have any dependence upon it—give me leave Sir," he begs, "that your Excellency will please to give orders for the relief and subsistance of these troops."

The matter of clothing, arms, and ammunition for the men demanded no less serious attention. At one time there were no boots; at another the public stores were found broken open and robbed. Toward the end of August he wrote: "It is almost an age since flour has been seen—even for the officers while the soldiers live from day to day on food injurious to health."

These, and countless other obstacles, however, did not prevent the young Marquis from pressing Cornwallis in the rear "succouring General Green" in the South, or make him lose faith in "a final French naval superiority". Although it can never be shown exactly what part of the honor for the victory which followed in October should accrue to Lafayette, yet the importance of the Virginia campaign to that issue must be universally acknowledged.

ELIZABETH S. KITE.

Washington, D. C.

Don Carlos de Sigüenza y Góngora: A Mexican Savant of the Seventeenth Century. By IRVING A. LEONARD. (Berkeley: University of California Press. 1929. Pp. xviii, 287.)

Political and religious historians in this country have been unfolding the many-sided history of colonial Mexico, and interest in the various manifestations of life in the Spanish colonies has been constantly growing. This excellent biography of Mexico's foremost man of science and letters in the seventeenth century reveals an aspect of Spanish American life heretofore neglected. Though Don Carlos has been known to the studious and historical minded for many years, no serious study of this singular man, who so aptly typifies the scientist and scholar of his day, had been undertaken. His achievements and his wide influence have been commented upon by Mexican men of letters from his day to the present, but only short and partial studies have been made. The present biography comes at a very opportune time, following the relatively complete edition of the extant works of this distinguished scholar by the Mexican Society of Bibliophiles. It is worth noting that the editor of the volume on Sigüenza y Góngora, published by the Society, brought out, in January of this year, the most pretentious biographical study, in Spanish, of the man. Both publications have been utilized by Mr. Leonard.

To many it will be a healthful surprise to learn of the wide cultural influence of the ancient University of Mexico, founded in 1553. It will be a shock perhaps to find that "among its faculty were men of considerable intellectual ability . . . who made real contributions to knowledge of which contemporary and later European scientists and scholars were glad to avail themselves." It is refreshing to find this Mexican savant taking a firm stand against superstition in regard to comets, Father Kino's stand in defense of the ominous significance of the celestial visitors being a sad commentary on the mentality of contemporary European scholars. The unfounded disdain for Spanish American scholarship entertained not only by his contemporaries, but by such later scientists as Humboldt, wins the sympathy of the reader for the genuine resentment felt by Don Carlos.

After sketching in the first two chapters the early life and first literary attempts of the Mexican savant, Mr. Leonard gives us a delightful introduction to Don Carlos's contemporaries. The list of distinguished persons, both Mexican and European, whom he counted as his friends is imposing indeed. In the following six chapters his merits as royal cosmographer, antiquarian, historian, and explorer are discussed, and a detailed account given of his dispute with Father Kino over comets and the aftermath of the Pensacola expedition. A bibliography and two appendices, one of which is the translation of the letter of the Mexican savant to Admiral Pez concerning the riot of 1692, complete this interesting and scholarly study of Mexico's greatest scientist and man of letters in the seventeenth century.

With the exception of *Flemist* for *Flemish* on page 50, no typographical errors were noted. It is to be deplored that the titles of the various works of Don Carlos were translated either literally and nonsensically or only impartially as *Parthian Triumph, Eastern Evangelical Planet, Glories of Queretaro,* and *Astronomical Libra.* The latter, if translated at all, should have been *Astronomical Balance.* Evidently in this case it was noted that to say *Astronomical Pound* was ridiculous. This practice is both distracting and misleading. Generally only titles of such works of a foreign author as have been translated are given in English. If there was need of giving the English meaning of any title cited in Spanish this could have been done in parenthesis the first time, referring to the original Spanish title thereafter.

In discussing the collection of manuscripts accumulated by the intelligent and industrious collector an omission has been made. Eguiara y Eguren in his *Bibliotheca* lists the works of a certain Cristobal Gutierrez de Luna as one of those left to the Jesuits by the Mexican savant at his death. This volume thought lost by many is in the Genaro García Library of the University of Texas and consists of three distinct works bound together: *Materia de los Angeles,* a dissertation on the corporeal existence of angels; *Biografía de Don Pedro Moya de Contreras,* the only contemporary biography of this distinguished Archbishop of Mexico who was responsible in great part for the reorganization of the university; and *Virtudes Heroicas de Hernan Cortés y sus Valerosos Compañeros,* a contemporary account of the conquest with a detailed list of the companions of the great conquistador which has never been published. Likewise the famous *Relación de Tezcuco* of Zurita, published by García Icazbalceta in his third volume of *Documentos,* and which was once in the Colegio de San Gregorio of Mexico, is now in the García Library.

Among the manuscripts of Sigüenza y Góngora listed should be mentioned also a fragment of the much discussed *Piedad Heroica de Don Fernando Cortés,* consisting of eight pages in Sigüenza's own handwriting, now in the García Library. With regard to the "History of the University of Mexico", there is a Cronica de la Real y Ynsigne Universidad de México de la Nueva España desde el año 1553 hasta 1689, Ms., by Cristobal de la Plaza y Jaen, who finished writing it in 1690. Might not this be the same work mentioned by Gabriel López de Sigüenza in the introduction to *Oriental Planeta* and like others have been done in coöperation with the indefatigable antiquarian?

A word with regard to Appendix A. In the catalogue of the writings of Don Carlos, a little more diligence would have made the list definitive, for the titles of the first section dealing with printed books and pamphlets could have all been given from the princeps editions now available. If Medina's *La Imprenta en Mexico* had been consulted, the note with regard to the supposed edition of *Primavera Indiana* referred to by Beristain would have been unnecessary. Menéndez y Pelayo though a critic of eminent ability is not a bibliographer and the title cited is defective. The first edition of *Teatro de Virtudes Politicas* was printed in 1680, as could have been ascertained from the copy in the García Library, instead of recurring to the *Documentos para la Historia de México,* Series 3, I, which is noted for its careless editing. As to the date of *Manifiesto Philosophico contra los Cometas,* there should be no doubt, for in *Libra Astronomica,* Sigüenza himself clearly states that he published it on January 3, 1681. The title for *Infortunios que Alonso Ramirez . . .*

could have likewise been taken from the original edition in the García Library.

All in all, the biography of Don Carlos de Sigüenza y Góngora is a worthy contribution to the history of the culture of Spanish America, written in a pleasant and easy style, with considerable erudition, and with a sympathetic and open mind. The final characterization of the Mexican savant is very appropriate, for Don Carlos will always be "a figure whom no true historian of the early cultural history of the New World can properly neglect."

C. E. CASTAÑEDA.

University of Texas.

The Intendant System in Spanish America. By LILLIAN ESTELLE FISHER, Ph. D. (Berkeley: University of California Press. 1929. Pp. 385.)

Miss Fisher is already known for her work in Spanish-American history, and this book will certainly not lower her reputation for scholarship. In the first place it is a genuine contribution, for the text of the ordinances of intendants in Spanish America, or at least of those of Mexico, has long been a desideratum. Here we have it in convenient form at last, not the original, indeed, but a careful translation, and preceded by some excellent introductory material. This is all that most students will need, since the ordinances for New Spain ultimately superseded all others in Spanish America; still one would welcome a similar translation of the other texts. Miss Fisher has prepared the way for this in the appendix to the present volume, wherein she compares the intendancy of New Spain with that of Buenos Aires, as well as in passages in the body of the work.

While a study of the text here given clarifies one's knowledge of many a detail it but deepens a conviction borne in upon every student of Spanish-American history, that Spain lost her American empire chiefly because she failed to realize two truths of the utmost import in ruling: (1) That a vast amorphous congeries of territories like the Spanish possessions of the eighteenth century can not be governed from a single centre but require more or less local autonomy, and that over-emphasizing the tie binding them to the mother country and making it rigid is the first step toward breaking it; (2) That laws, however excellent, do not execute themselves but in great measure depend for their success on the persons entrusted with that function, and that an ideal ruler would not need any laws at all. That these considerations are obvious is a reason for stating them since it is the obvious that most readily eludes notice. The United States would today be a much better country to live in if these truisms were more firmly grasped and more widely respected. As it is, we are in no position to task Spain with centralization and overdependence on mere legislation.

There is in this book just one point to which we would take exception. Not until page 97 do we come to anything like a definition of "Intendencia", and then it is given in a footnote based on Escriche's *Diccionario.* To the trained scholar in Spanish-American history or to the student reading under a competent tutor this omission may not matter, but there may be some desiring to use this work to whom the lack of an introductory chapter on the history and nature of the intendancy system, beginning of course with its application in France, will constitute a difficulty.

EDWIN RYAN.

Catholic University of America.

A Short History of the United States, 1492-1929. By JOHN SPENCER BASSETT. Revised edition. (New York: Macmillan. 1929. Pp. 940.)

Unquestionably the chief characteristic of this manual of United States history is the massing of facts. Page after page tells the same story, a careful gathering of facts, and their logical presentation. In this single volume the author has gathered together enough material to furnish many large volumes.

Quite naturally under such conditions there is not room for a great deal of interpretation. But even here the author has so marshalled his facts as to let them, as it were, interpret themselves. Above all there is present in a marked degree the desire to be absolutely impartial. The volume is what it purports to be, a short history of the United States. No group, no section, no religion, no theory worth while, suffers at the hands of the author; nor is there any conscious attempt at the glorification of any such division at the expense of others. The story is told in a straight-forward manner, with scarcely a dip to the right or to the left. Each page seems to say: here are the facts as they appeared day by day. They are put down without concealment, without bias, that you, the reader, may see in what wise this land of ours developed.

The glory of personal sacrifice, the determination of a nation, the valor of starved and weary men in exploration and in battle, the jealousy and selfishness of personal aggrandizement, the pettiness of graft, treachery—all the gamut of human emotion and human frailty that went to make up the story of the United States—all appear, crisp, clear-cut in the cold light of a critical, orderly presentation.

At times this very quality, this critical, orderly, unbiased presentation of fact upon fact, makes the volume somewhat hard to read. It is, however, not a novel; it is pre-eminently a text-book, a reference work, and as such it gives promise to the student of a vast mine of properly catalogued information, leaving to him the privilege of interpretation of the material.

As a textbook, it has several qualifications in its make-up that deserve comment. In the first place it is ably indexed, both as to chapter and as to fact. Immediately following the preface there is an index of chapters and of subdivisions of chapters. There are 43 chapters in the volume, each of which has a number of divisions, properly titled, with the result that it is a simple matter to locate in an instant the particular section that is wanted.

In addition to this index the body of the volume is very ably paragraphed, displaying the paragraph content matter in heavy type in an indenture within the paragraph. This feature is an excellent aid in the mastering of the content. For example: Chapter XIX, Problems of Jackson's First Administration, has as its third subdivision: Division in the Jacksonian Party. This sub-head is paragraphed as follows, using the indenture display referred to: State Rights and Union Men; Foote's Resolution; Webster Called Forth; Hayne's Argument; Webster's Reply; His Constitutional Argument; Practical Results; Nullification Not Checked; Jackson's "Union" Toasts; Georgia and the Cherokees; . . . Jackson Turned Against Calhoun; An Angry Correspondence; Calhoun Pronounced Traitor; A Purged Cabinet; Jackson Renominated. This series of paragraph headings, once the text has been intelligently read, gives a rather comprehensive idea of that phase of the hectic Jacksonian administration.

At the close of the volume, from p. 940-976, there is an admirable factual index, alphabetically arranged. This index is especially adapted for reference, and will prove a welcome aid to the student and to the writer.

At the end of each chapter there is to be found a bibliographical note, presenting a bibliography devised to aid in the further study of the subject of the chapter. This bibliography is of the more value by reason of the explanatory comment on each book mentioned. Appended thereto is a short list of works entitled by the author "For Independent Reading".

This second revised edition carries the story of the United States through the Harding and Coolidge administrations, the actual work being done by Mr. Allan Nevins. Before beginning this section of the book, the reader would do well to read Dr. Bassett's statement to be found in the preface on p. vii. We are too close to the period treated, with its ferment of partisan hatred, to view it calmly and critically. Hence Mr. Nevins is rather to be congratulated for his cautious, careful compilation of the facts and near-facts at hand. His work demanded a brave heart and a trustfulness in his readers.

As far as the Catholic Church is concerned, this volume is really fair whenever the Church is mentioned. Even though it does not give the credit that we feel belongs to the Church in the development of our Country, its sin, if any, lies wholly in omission. But then the volume was not intended as a history of the Catholic Church in the United States. It is generally remarkable for its kindly treatment of the Church, and for the absence of so many canards that have passed for history. It should be stated that an acceptable Catholic authority read the earlier revision before the publication of this edition, for the purpose of eliminating any statement that might seem objectionable to the Catholic teacher.

The untimely and tragic death of Professor Bassett removed from the field of American history one of the kindliest of men and an energetic, capable scholar. His manual in its latest revision remains one of the best of texts.

L. H. Winking.

The Catholic University of America.

The Southern Frontier 1670-1732. By Verner W. Crane. (Durham, N. C.: Duke University Press. 1929. Pp. xi, 391. $4.50.)

Here is a book that deserves a place in the first rank among works of history in the past thirty years. The historical movement which began in America some two or three decades ago has produced much that is new and startling as well as valuable; and to a great extent it will make it necessary to re-write much of our American history, especially in the colonial period.

We may all be thankful that the day has passed when so-called "histories"—school and otherwise—were content merely to follow the path of former works, and omit those features which have in reality been the most important in the formation and later development of our country. All of us can remember how the history of the United States began with Columbus and the Discovery of America; then followed in quick succession Cortez, Ponce de Leon, De Soto, La Salle and Champlain—then Jamestown, Plymouth Rock, etc. Scarcely a word of the later French settlements in the Middle West and South, nor the Spanish occupation of Florida and Guale (Georgia). In fact, up to recent years, the explorations and discoveries in what is now Alabama and Mississippi were practically unknown to the pupils in our schools.

Georgia history began with Oglethorpe, with a bare reference occasionally to the Spanish claim to the territory lying south of the Savannah River; Alabama and Mississippi were known only after their separation from Georgia and their admission to the Union as separate States. And the same might, in a lesser degree, be said with equal truth of Tennessee and Kentucky as well.

The Southern Frontier may well be classed as a companion volume to the excellent work of Professor Herbert E. Bolton and Miss Mary Ross on the Spanish occupation of Georgia, well named by them *The Debatable Land.* But the work of Verner W. Crane goes much deeper into the question of the efforts of the English to extend their influence and power in the New World. The author wisely refrains from any endeavor to cover the same ground as that of Professor Bolton and Miss Ross, although from necessity he is forced to touch upon their work several times in the earlier half of his volume.

The Debatable Land was principally concerned with the Spanish settlements and missions in Georgia, and the rivalry between England and Spain for supremacy along the Southern coast. *The Southern Frontier,* on the other hand, is more concerned with the struggle, both economic and military, between England and France for the possession of North America—and Spain's claims are taken as rather secondary in the part played by the early explorers and traders of the Carolina colony. In fact, this is the main theme of the entire work.

With remarkable and painstaking research, the author has amassed an array of facts that is indeed surprising to the ordinary reader, and no doubt even to many a professional expert in American history. Every page fairly bristles with copious notes and references, with date and page and authority clearly named. He makes no statement without such reference, and has left no stone unturned to accumulate all the facts possible which relate to his subject.

The first part of the book is principally devoted to the explorations into the primitive wilderness by the Indian traders of Carolina. It will doubtless surprise many a reader to learn that these frontiersmen of the Southern colony had so early penetrated into the interior for over a thousand miles in at least two directions as far as the Mississippi River. It is true that the early French settlers made frequent mention of the English traders among the Indians, but that they came from the Carolina colony was certainly not so clearly indicated. The author is remarkably familiar with the various Indian tribes and their various "habitats", as well as with the details of the geography of the period. The Florida boundary is by no means ignored. Much of this material has naturally already appeared in the work of Bolton and Ross, to whom the author acknowledges his indebtedness, but the greater part is entirely his own.

The second part of the book leads up to and culminates in the founding of the colony of Georgia. The destruction of the Spanish settlements and missions is well covered; also the interrelation and disputes between the Virgina and Carolina traders. Much of this is new ground also for the historian. The author claims that the frontiersman of Carolina played the most important part of all in the early colonial history of America, and that the very existence of the United States to-day depended upon his successful extension of English influence among the Indians of the South and Middle West. And no one who follows his narrative can deny that he has proved his case.

Perhaps the most surprising revelation which he gives is that the Georgia colony was established, not so much for charity's sake as for political reasons, and that, not because of Spain primarily, but because of France. Of course it has long been recognized that the refuge for debtors was only a subterfuge, but historians have taken it for granted that the buffer state was to protect the Carolinas from encroachments by the Spaniards. *The Southern Frontier* aims to show that Georgia. the last of the thirteen colonies, was intended primarily to guard the Southern frontier—but from Spain only incidentally, its main purpose being to extend English settlements and trading stations to the Mississippi to offset and check the advance of the French. It was not St. Augustine, but New Orleans, then, that was the principal object of attack. The abortive colonial scheme of Azilia is discussed in detail, and the final formation of the Georgian charter is thoroughly explained.

If the true historian is expected merely to state facts without comment—to be a chronicler and not a commentator—then Verner W. Crane is a true historian. Facts are stated, good and bad, favorable and unfavorable, just as his documents show. The author never lets his own personality show in his work. We look in vain for a word of praise for the self-sacrificing friar; or a word of blame for the cruelties and atrocities of the English. James Moore's depredations among the coast missions are recorded just as they occurred; the brutal slave-trade, both Indian and Negro, is put down merely as fact. On the other hand, the acts of the Spaniard of doubtful ethical character are stated in the same way. Only twice does the author "take sides" in his narrative: once in his criticism of the veracity of Father Hennepin's account (which is that now commonly received); and his statement that the Spanish Indian system was based upon religion and agriculture, while the English system was based on trade alone.

The author makes no attempt at style, but every sentence is a clear statement of fact, and there is not an obscure paragraph in the entire book. It is very readable—for the historian; but rather too voluminous and detailed for the general public. It is a work that should be in every school and library for purposes of reference. The appearance of the volume is attractive; and there is a complete index and bibliography, together with a very interesting and valuable map showing the whole frontier from South Carolina and Florida to Louisiana, with settlements and Indian towns, forts and missions clearly indicated.

Savannah, Georgia. JOSEPH D. MITCHELL.

Mother Caroline and the School Sisters of Notre Dame in North America. By A SCHOOL SISTER OF NOTRE DAME. Two volumes. (St. Louis: Woodward and Tiernan Company. 1929. Pp. 606.)

This is the biography of a valiant woman and the story of great achievement actuated and carried on by unbounded charity and burning zeal. The writer deserves from Mother Caroline and her community the commendation of our Lord to the Angel of the Schools—"Thou hast written well of me." The two splendid volumes giving the history of four-score years of devotion to Catholic education and charitable service of all kinds give evidence of Mother Caroline's foresight in preserving for her religious posterity a wealth of documentary evidence which the historian has used to great advantage. The School Sisters of Notre Dame came to the United States in 1847 when the tide of German immigration to the New World was at its height, calling for increased pastoral care as well as for the ministrations of those who could give to the young secular and religious instruction in the language of the Fatherland. The bishops of the country, native-born or foreign, realized the importance of this and used every effort their zeal proposed to bring to the new population spiritual and secular advantages. The Redemptorist Fathers were first to arrive from beyond the seas. They set out from Vienna on March 5, 1832, and reached Ohio on July 17, 1832. They remained there about five years and then went to Pittsburgh much regretted by the Right Reverend John B. Purcell, the successor of Right Reverend Edward Dominick Fenwick, O.P.

New Year's Day 1844 saw the Fathers of the Precious Blood in Ohio where they still hold possession of their first home in Mercer County and many other flourishing places.

The Sisters of Notre Dame de Namur opened their first school in the United States in 1841 at Cincinnati and they, too, possess a strong foothold in the New World. In addition to the flood of immigration as causing a demand for European help there was likewise a fear in the minds of some of the foreign bishops that the action of Reverend Louis Regis Deluol, S.S., in affiliating Mother Seton's community to the French Sisters of Charity (Cornettes) in Paris, might leave them without the help they had received from the first American community and which they had enjoyed during a period of more than forty years. That the attempt of the ecclesiastical superiors to destroy this native foundation would prove ineffectual they could not know. Those fears were justly aroused by the closing of some schools and the intended suppression of others, until Archbishop Hughes of New York and Archbishop Purcell of Cincinnati prevented such proceedings by founding the New York and Cincinnati novitiates of Mother Seton's Daughters. Archbishop

Henni, who was ordained in Cincinnati in 1829, was afterwards its vicar-general and he and Archbishop Purcell were mutual counselors for many years. Both deemed a foreign community much needed and especially for the great Northwest. Mother Caroline's sisterhood has proved that the Holy Spirit directed the choice of the bishops to its members. Mother Caroline, coming with the first band of School Sisters to Baltimore in 1848, had three years of experience in the schools of this country, had become acquainted with American ways, and learned the language and was ready to carry with her to the less cultivated districts the culture of Maryland. As the author says, Mother Seton had established the parochial school system. History accords her this undisputed honor and states that every diocese then established had foundations from Emmitsburg previous to the year 1845. The country was being more densely populated in the original districts and was expanding rapidly into hitherto unsettled parts, especially in the Northwest. Mother Caroline was without doubt God's choice for that promising land and showed her wisdom in selecting Milwaukee for the center of her government which was to extend far beyond the limits of any one's imagination. We read with admiration of her wonderful scope of vision, note her fearlessness of action, her indefatigable zeal, her trust in Divine Providence, but above all her total sacrifice of self for the great results she hoped to obtain. Her contemporaries as well as her posterity testify that what she willed that she effected, for her judgment was unclouded and her desires holy. To spread God's Kingdom in the comparatively new country she traveled thousands of miles not counting the cost of great labors, fatigue, and heartaches; but she has left to her large family of religious daughters the noble example of a leader who worked marvels and remained human. Her educational work is still stressing the great end of existence and preparing the young to meet the problems of life with its modern dangers and tendencies well protected by religion's coat of mail—strong faith, ardent hope and all embracing charity. Her works show her own great vitality which has passed to the large body of religious women who rejoice to call her Mother. A perusal of the two volumes will bring before the reader not only the marvels accomplished by Mother Caroline and her Sisters but a panoramic view likewise of all the women religious in our broad land; for as the dean of the hierarchy, His Grace of Milwaukee, says in the introduction: "Verily through them [religious orders] and not least through our Sisterhoods, the Lord has wrought great glory through His magnificence from the beginning."

SISTER MARY AGNES MCCANN.

Mount St. Joseph-on-the-Ohio, Ohio.

Up to Now. By Alfred E. Smith. (New York: The Viking Press. 1929. Pp. 565.)

Sufficient time has now elapsed for the heat of the last presidential campaign to have died down and to permit of a cool analysis of Alfred E. Smith's autobiography. Doubtless its author intended it merely as a personal record of his own life, but it has, and will have, great value as a source for historians, and, for this reason, we intend to confine ourselves principally to a consideration of its usefulness for this purpose. It will be enough here to remark that it gives a fine portrait of an intensely individual man. This individuality and the fascinating story of his rise to fame win our sympathy, but a second and more critical reading brings to our attention certain omissions. These are, doubtless, justifiable, but they leave a *lacuna* which hinders a complete estimate of the man in relation to the period. Mr. Smith, without thereby being disingenuous, has the politician's knack of subconsciously selecting his facts. Twenty-five years of campaigning for public office, with the consequent need of presenting one's best side and that of one's party, cannot be without its effect.

It would have been interesting and informative if Mr. Smith had told us of his opinion of Tammany Hall and his relations with it. Nor is this beside the point. In the minds of millions of Americans, rightly or wrongly, he is accused of being part and parcel of the Tammany machine, whose popularity and good repute are in inverse ratio to the distance from Fourteenth Street, and it cannot be denied that the Tammany Tiger caused much alarm to timid souls during the last presidential campaign. Mr. Smith's references to Tammany are few, vague and altogether commendatory. Does he think that its career during his connection with it was absolutely above reproach? One feels that twenty-five years of unblemished activity can hardly be predicated of any political machine. Again, Mr. Smith tells us that, in spite of his independent and non-partisan views, Tammany supported him unwaveringly during his four terms as governor. It is possible, and, in view of his close friendship with the late Charles Murphy, even probable, that there was no *quid pro quo,* but this involves a degree of disinterestedness so unusual in a party machine that more information would be most welcome. Mr. Smith had a great opportunity in his book to clear not only himself but also his friends in Tammany of much, probably unjustified, opprobium.

Doubtless fear of Tammany played a great part in Mr. Smith's defeat in 1928. It is conceded, pretty generally, that he had the better of the argument with his adversary who admittedly failed to come to grips with any of the issues. To fear of Tammany was added dislike for Mr. Smith's religion and his views on Prohibition. But, in this connection, Mr. Smith cannot be absolved of all responsibility because of the *affaire Raskob*. One feels that here, as at other times during the campaign, his confidence in his "manifest destiny" somewhat clouded his accustomed political acumen. Whatever his reasons for the appointment of Mr. Raskob, and we do not doubt that they seemed to be good ones, in the face of the almost unanimous opinion of Democratic leaders of much wider political experience in national campaigns, he in fact chose the one man whose selection would give point to every slander against him. In other words, at the very moment when he was accused of using the Democratic party as a tool for his alleged wet Catholic machine, he drafts a complete outsider, a wet Catholic Republican, and places him in control of the party, thus apparently confirming what was in fact a wholly false charge. Much of the responsibility for his defeat must be laid to this error of judgment. Probably, loyalty to Mr. Raskob has kept the former governor silent on this matter: perhaps, he does not even yet realize the extent to which Democrats, especially in the South, considered it a betrayal of the party. It may be urged that this criticism is beside the point. To this we reply that Mr. Smith has endeavored to explain the reasons for his defeat and this one, an important one, has not been touched upon.

Of the former governor's achievements as chief executive of New York state we need not speak, but we wonder if his zeal for the redistribution of the legislature, which, incidentally, would have thrown the power into the hands of New York City and its Democratic machine, would have been quite so noticeable had he been a Republican from Putnam County or even an up-State Democrat like the present governor, for years an anti-Tammany Democrat. It all depends on whose ox is being gored.

Where *Up to Now* is of undoubted value is in its intimate picture of New York City at the close of the century. Here Mr. Smith is delightfully reminiscent over a Gotham which seems incredible to the younger generation of today. Then, too, his account of his own training as a legislator is most inspiring. It would be well if every young man just beginning a political career had the same zeal for political knowledge. For the historian of New York State there is real value in his account of the constitutional convention and especially of his years as governor, years even more fruitful and heroic than those of that other great New York Democrat, Grover Cleveland. In fact, though we concede the latter's natural conservativeness, there is much in common between the two. The historian will also find much useful material in the occasionally piquant characterization of state politicians and it is this fact which will make national historians regret that Mr. Smith had so little acquaintance with national figures, especially in view of his analysis of William Jennings Bryan.

There can be little doubt that the "Happy Warrior" is a man of vision, that he represents a high type of American political thought and that, considered in the abstract and apart from any question of political loyalty or religious prejudice, he is the symbol of true American thought and feeling. It cannot be denied, however, that, until the national campaign was in preparation, Mr. Smith was essentially State-minded, though it must be conceded that he rose to the occasion magnificiently and showed that, given the need, he could, and did, develop a national consciousness. Yet it is clear that he has really contributed little to our stock of political theories. His policies were not new. Nationally, they were those of the progressives, of Bryan, Roosevelt, Wilson, and La Follette. As a governor, he was the successor of Chief Justice Hughes, and his counterpart, though less vigorous and less appealing, can be found in other gubernatorial chairs. What he did do was to revive forgotten idealism and reawaken a political consciousness in the nation. He gave us little to think about that we did not know before, but he made us think about it, which is no small achievement.

These criticisms may be thought ungracious, but we repeat that we are considering *Up to Now* as it appeals to the historian, and hence it is our duty to point out that Mr. Smith has not told us all he could tell. If, in spite of being a great book, and it is that, it is not altogether a frank one, one feels that the former governor is not to be blamed if he is restrained by thoughts of the future. He is still a young man, as Presidents go, and he perhaps still visions future greatness. Hence restraint is natural and justifiable. But if Mr. Smith had definitely retired from politics and really wished to tell us his whole life story without reservation, in the same intimate style as he has done here and with his natural frankness, he would have given us a source book for American history that would be of incalculable value. He may do so yet: he does not lack the courage.

A. M. T.

Marie de l'Incarnation, Ursuline de Tours, Fondatrice des Ursulines de la Nouvelle-France. Ecrits spirituels et historiques. Edited by Dom Claude Martin of the Congregation of Saint Maur; re-edited by Dom Jamet of the Congregation of France, with critical annotations, documentary pieces, and a new biography. First volume. (Paris: Desclée-de-Brower and Co. 1929. Pp. 424.)

This new edition of the writings of the Venerable Mother Marie de l'Incarnation has already been briefly announced to the readers of this Review (July 1929, p. 425). It deserves to be presented to them in more detail. For Marie de l'Incarnation belongs to America just as much as to France, since the thirty-nine years she spent in her mother country constitute, so to speak, only a period of preparation to the important part she was going to play in Canada. It is there that she showed for thirty-two years all the resources of her apostolic activity.

She was born in Tours in 1599, daughter of Florent Guyart, a master baker, and Jeanne Michelet, and she married in 1617 Claude Martin, a master silkworker. She became a widow after only two years of married life, and led even in the world a life of austerity and prayers, blessed with many graces, until she was eligible to enter the convent of the Ursulines (1631). There these mystical favors continued, and it was through a mysterious appeal that she felt called to an apostolate in distant countries. In 1639 she embarked for Canada, and founded in Quebec the first convent of Ursulines in the New World.

"From this time on", Dom Jamet writes in the masterful introduction to the work (p. 35), "the life of Marie de l'Incarnation follows the same lines as the general history of the colony. . . . In spite of the severity of her seclusion, which seemed to remove her forever from the world, Marie, through her spirit of determination, her high and generous character, her virtue without weakness, makes a deep impression, at the very beginning, upon all those who come to her. And all come to her. Governors, missionaries, soldiers, forest-rangers, business men, fur traders, French or native, nobody escapes her influence. In critical circumstances, she is the counsellor to whom everybody gives heed, she is the wall against discouragement."

Everybody understands the interest of the correspondence of a woman so closely mixed with all such events. The letters from her pen which have been preserved will fill not less than three volumes of the new edition. It is a precious mine not only for the religious history, but also for the secular, and political history of Canada. "The difficulties", Dom Jamet says, " of the settlement of the French colony in Quebec and on the banks of the St. Lawrence river, the progressions and recoils of the evangelization of native tribes, the victories and defeats of our armies, the bold advances of the discoverers, the small and great virtues of the inhabitants, their physical and moral misfortunes, finally all the alternations of failure and success during this prodigious period which lasts from Champlain's death up to the Comte de Frontenac's administration, are brought back to life in her letters. All the news of the colony seem to have the monastery for their meeting place. Her good sense made the selection between the true and false news (p. 56)."

Historical interest, however, does not come first in the writings of the nun. It is, above all, from the spiritual and mystical point of view that one must read and study the works of her whom Bossuet does not hesitate to call "the second Theresa". This first volume contains the relations she wrote in 1639, while still in Tours, to inform her spiritual director of the ways through which God was leading her. The edition has been prepared according to the rules and requirements of modern criticism. One must admire the patience and the conscientiousness with which Dom Jamet has endeavored to reconstruct this autobiography which has been transmitted to us in a disconnected form in *La Vie de Marie de l'Incarnation* by her son, Claude Martin. Nothing has been neglected to make the volume attractive and thoroughly scholarly.

ROBERT LECHAT, S. J.

Brussels, Belgium.

NOTES AND COMMENTS

Primitive Man, the quarterly bulletin of the Catholic Anthropological Conference, for July and October, has as its leading article a scholarly study of the Origin and Early History of Religion, by J. M. C. (Dr. John M. Cooper), the editor.

The Facsimile Text Society in an organization for the reproduction of rare printed texts and manuscripts in the general fields of literature, history, philosophy, history of science, economics, political and social science. The proposed volumes will be reproduced by the offset process, based upon photographs of the actual texts. The acting executive officer is Dr. F. A. Patterson, Columbia University.

The work of the Pontifical Institute for Oriental Studies at Rome in the study of the history, sociology, doctrine, and liturgy of the East European countries should be better known. In addition to the courses of lectures given by an eminent staff of international professors, the Institute has published, at the rate of three a year, over fifty volumes of *Orientalia Christiana,* which number, beginning with the present year will be increased to four. The price of each volume is twenty-five Italian lire.

Volume I of the *Encyclopedia of the Social Sciences* (Macmillan) has appeared. This coöperative project of ten learned societies aims to provide in fifteen volumes, "a complete statement of the progress that has been made up to the present time in the various fields of anthropology, economics, education, history, law, philosophy, political science, psychology, social work, sociology, and statistics."

The *Catholic Periodical Index* to the contents of more than forty leading periodicals in the fields of history, literature, education, science, philosophy, theology, liturgy, and current events, the first number of which has appeared, will prove of great service in enabling readers to keep abreast of the rich field of Catholic thought and practice. It will be issued quarterly, with a cumulative index at the end of the year and a larger cumulation every three-year period. The publication is issued by the Library Section of the National Catholic Educational Association under the editorship of F. E. Fitzgerald, librarian of St. Thomas College, Scranton, Pa.

Professor Aimé Puech's *Histoire de la Littérature Grecque Chrétienne depuis les Origines jusqu'à la Fin du IV^e^ Siècle* (Paris, Société d'Edition *Les Belles Lettres*), is a study of Christian literature as a part of the general field of Hellenism.

The National Council of Catholic Women has published, as a guide to the layman's reading and for study clubs, an eighteen-page pamphlet of *Study Outlines on Saint Mark's Gospel,* by Rev. Dr. J. B. Tennelly, S. S., price five cents.

An account of the Ancient Classics in the Medieval Libraries, by James S. Beddie, is the leading article in the January *Speculum,* which contains besides, a continuation of Kenneth J. Conant's description of the Mediaeval Academy Excavations at Cluny, and notes on the Wyclif Manuscript in Florence, by I. H. Stein, and the Dramatic Ceremonies of the Feast of the Purification, by Karl Young.

The new Abbot of Downside, Dom John Chapman, has written a solid and scholarly account of *Saint Benedict and the Sixth Century* (Sheed and Ward, pp. 239 10*s.* 6*d.*).

Messrs. Sheed and Ward will shortly issue the first volume of a new series of *Capuchin Classics,* to be edited by Father Cuthbert.

A work of value is the *Medieval Inquisition,* by Jean Guiraud, which deals with Catharism, the establishment and functions of the Inquisition, its dealings with offenders, and its subjection to the civil power. The book has been translated from the French by E. C. Mesenger (London, Burns, Oates, pp. 208, 6*s.*).

The study of *Francis de Victoria, the Founder of International Law,* by C. H. McKenna, O.P., which appeared in the *Dominicana* for December, has been issued in pamphlet form.

Of especial interest in the *Bulletin of the International Committee of Historical Sciences* (vol. II, part iii, no. 8), apart from the accounts of the great number and variety of international projects afoot, is the report of the commission for the coördination of researches in the Vatican archives.

The *Harvard Theological Review* for January presents a study of Men and Tendencies in German Religious Thought, by Julius S. Bixler; a discussion of the Oxyrhynchus Gospel Fragments, by Roderic Dunkerley; a paper on the Immoralities of the Patriarchs according to the Exegesis of the Late Middle Ages and of the Reformation, by Roland H. Bainton; and an examination of the Athens Text of Athanasius, *Contra Gentes* and *De Incarnatione,* by Robert P. Casey. The October issue contains the Historical Investigation of the Origins of Christianity, from Locke to Reitzenstein, by Luigi Salvatorelli.

The *Bulletin of the Institute of Historical Research* for February prints a list of theses in historical research for degrees in the universities of the United Kingdom, which includes several in the field of Church history.

A *History of the Modern Church,* 1500 to the present, by J. W. C. Wand, is announced by Messrs. Methuen, London (8*s.* 6*d.*).

The *Corpus Scriptorum Christianorum Orientalium* is an Oriental Patrology published by the Catholic University of America and the Catholic University of Louvain under the editorial direction of Drs. Chabot, Guidi, Forget and Hyvernat, four eminent authorities in their respective fields. Its purpose, for the present, is to publish all Christian documents extant in Syriac, Arabic, Ethiopic and Coptic; Armenian documents, it is hoped, will be added in the near future. To make this vast literature accessible to those who are not familiar with Oriental languages, all texts are translated into Latin, the text and the Latin translation forming two separate volumes. For convenience sake each literature is divided into well defined series or groups. Thus Syriac is distributed into four series: I, Apocrypha, Liturgy and Canon Law; II, Biblical Commentaries, Theology and Philosophy; III, History and Hagiography; IV, documents of foreign origin, especially translations from the Greek.

Since the foundation of the *Corpus* in 1903, the editors, with the help of many collaborators in Europe and America, have published 92 volumes from the four literatures mentioned above. Among the more important of these we may notice: from the Syriac section, the *Minor Chronicles* which contain much valuable information on the early history of the Church in Mesopotamia, and Babaï's *Treatise on the Union* which may be considered the official theology of the Nestorians on the union of the two natures in Christ; from the Arabic, the *Annals of Eutychius* and the *Alexandrian Synaxary;* from the Ethiopic the lives of some of the early kings and saints; and from the Coptic one volume of the *Acta Martyrum* and the text of a part of the works of Shenouti, the greatest monastic figure of his age. From this brief and incomplete list it is evident that the *Corpus* will prove a mine of useful information for all departments of ecclesiastical science. We recommend it therefore to all those who are interested in Christian Oriental literature. May the editors receive all the help and encouragement to which they are entitled for they are doing a noble work for science and the Catholic Church. Subscriptions and orders may be sent to Paul Geuthner, 13 Rue Jacob, Paris VI, or to the Secretary of the *Corpus,* Catholic University of America, Washington, D. C.

The December issue of *Studies* is unusually rich in historical content. Leo Hicks, S.J., writes of John Cornelius, an Irish Martyr, 1554-1594; Denis Gwynn discusses Henry Grattan and Catholic Emancipation; Michael Tierney evaluates the work of J. B. Bury, Hellenist and Historian; Edward J. Coyne, S.J., presents a study of the Crisis in Austria and Monsignor Seipel; W. J. Williams contributes a review article on Bolivar and His Irish Legionaries; Professor James A. James anticipates a chapter of his book on Oliver Pollock, Financier of the American Revolution in the West; and Aubrey Gwynn, S.J., continues his study of Early Irish Emigration to the West Indies.

New announcements of the S. P. C. K. include *Religion, Colonizing, and Trade,* by Sir Charles Lucas; part I of *Hebrew Religion, Its Origin and Development,* by Professors W. O. E. Oesterly and T. H. Robinson; the *Accuracy of the Old Testament* in the light of recent archaeology, by J. Garrow Duncan; *St. Augustine's Conversion,* an outline of his development to the time of his ordination, by Dr. W. J. Sparrow Simpson; *History of the Iconoclastic Controversy,* by Dr. E. J. Martin; and the *Carthusian Order in England,* by Miss Thompson.

The contents of the March number of *Thought* include an article on St. Simeon, Pillar Saint, by William S. Merrill; one on Genesis and the Creation of the World, by the late Francis A. Torndorf, S.J.; and an account of Some Aspects of the Jesuit-Baltimore Controversy, by John Lafarge, S.J.

The March number of the *Historical Bulletin,* a quarterly intended to furnish the busy teacher with reliable information, has the following papers: Human Progress and Decline, by Joseph Husslein, S.J.; a Survey of the Eastern Churches, by Adam C. Ellis, S.J.; the Irish in Massachusetts before 1700, by George F. Donovan; an Historian's Aids and Handicaps, by Charles H. Metzger, S.J.; and the Catacomb of Priscilla, by Augustine C. Wand, S.J.

Recent pamphlets of the Catholic Truth Society of London include the *Cenacle, Its Foundress and Its Work,* by Caroline Stanley; *St. Andrew the Apostle, Patron of Scotland,* by Cecil Kerr; and *Cornelia Connelly, Foundress of the Society of the Holy Child Jesus.* The Dublin branch of the Society has published *St. Thomas of Aquino, O.P.,* by Rev. Stanislaus Hogan, O.P.

A recent publication of Lincoln Macveagh, the Dial Press, is *Hebrewisms of West Africa,* by Joseph J. Williams S.J. The author attempts to trace through diffusion, from the Nile to the Niger, the many Hebrewisms which are to be found among the negro tribes of West Africa, especially the Ashanti.

Contributions of historical nature to the January number of *Blackfriars* concern Papal Injunctions, by Joseph Clayton; and Dominican Missionaries in South America, by Francis Montgomery. There is also printed for the first time a letter of Fr. Vincent Torre, English Dominican provincial, to James II, July 20/10, 1686. The writer was implicated in the Titus Oates plot and obliged to retire to the Continent. In the March issue Francis Montgomery writes a brief appreciation of the Liberator of South America; J. K. L'Estrange acquaints us with Louis Veuillot and Papal Rome and his work in behalf of the Holy See throughout the movement for Italian unification; and Stanislaus M.

Hogan, O.P., seeks an answer to the question, Did Savonarola Disobey the Pope?

Besides the presidential address of the late Professor T. F. Tout, on History and Historians in America, the *Transactions of the Royal Historical Society,* fourth series, volumes XII, contains a study of the Administration of the Diocese of Ely during the Vacancies of the See, 1298-1299 and 1302-1303; and an account of the Relations of William III with the Swiss Protestants, 1689-1697, by L. A. Robertson.

Volume IV of *Luther and the Reformation* completes Dr. James Mackinnon's work on the subject (Longmans, Green and Co.).

The name of Hugh F. Blunt on the title-page of a book is sufficient assurance that the contents will prove interesting. *Witnesses to the Eucharist* is no exception to this rule. A collection of brief historical sketches of saintly men and women conspicuous for their devotion to the Holy Eucharist, it avoids the lack of unity into which a book of this character is apt to fall, by keeping prominently in the foreground the Eucharistic idea. The table of contents reveals names as wide apart as St. Thomas Aquinas and Little Nellie of Holy God, yet one in their deep devotion to the central Mystery of the *One* Church. This pleasing variety in the characters chosen is worked out in the selection of canonized saints, men and women; persons of high station and those of lowly fortune; men who while living only for the Kingdom of God, yet wore " well cared-for clothes and were immaculate in appearance "; women clothed in the religious habit and others dressed in the height of fashion. The Eucharist draws all, is the center of every spiritual life. Scattered throughout these sketches there is also for the general reader a fund of information concerning the growth of the devotion to the Holy Eucharist. The fact that to St. Alphonsus Liguori, who lived in the eighteenth century, we owe the practice, now so common, of making visits to the Blessed Sacrament, is one of these. The official establishment of the Forty Hours' Devotion in 1594, the growth of Perpetual Adoration Societies, and the founding of Nocturnal Adoration—these facts and many more can be gathered here by the reader. The book has a distinctly modern tone which some will deem an advantage, in as much as it seems to make the characters real and nearer to the present day. It has, too, an undeniable ring of sincerity. Undoubtedly, *Witnesses to the Eucharist* is easy and pleasant reading and will accomplish the purpose of the author—an increase of devotion to this sacred Mystery—in all who have, as the Introduction says, " the good fortune to read it." The lack of an index is, however, a notable defect.

In May the Cambridge University Press will publish the first volume of *The Cardinal of Lorraine and the Council of Trent, 1524-1562,* by H. O. Evennett, Fellow of Trinity College. The early chapters will give some account of the life of the Cardinal of Lorraine to 1559, and of the French attitude to the Council up to that date, but the bulk of the volume will be taken up with a detailed account of the course of events in France during the critical years 1560-1562 and of their influence upon the great question of the day—the General Council. Two important chapters will be devoted to a new presentation of the assembly and colloquy of Poissy, and a second volume will cover the Cardinal's activities at Trent itself. The author is a Catholic and the importance of his book needs no emphasis. It is the first attempt at a critical study in English of the ecclesiastical policy of the Cardinal of Lorraine in regard to the early period of the Counter-Reformation and the last period of the Council of Trent under Pius IV.

—In Spain, and in particularly in Barcelona, ecclesiastical studies are receiving an extraordinary amount of attention, especially those pertaining to historical subjects. The Balmes Library was founded in 1923 for the purpose of giving to the faithful in general and to the clergy in particular the means necessary for a scientific investigation of all subjects of a religious and cultural nature. The library contains over 10,000 volumes. The bureau publishes a review, the first volume of which has already appeared (1929), containing over 400 pages. There are also burses for young priests. In addition a number of alumni have been pensioned in different parts of the world for higher studies. This year scholarships will be given to several priests for the study of Arabian philosophy in the University of Beyrouth. Monthly conferences for the instruction of the public in general on moral questions, Christian doctrine, exegetical and biblical questions, philosophical and psychological problems etc., are given. The next project will be the establishment of a Catholic Institute of Higher Studies. The library is a private institution and is sustained by individual donations, and up to the present the results produced are indeed amazing.

Everyone is acquainted with the *Razon y Fe,* a review directed for many years by the Spanish Jesuits. About six years ago they began the publication of the *Estudios Eclesiasticos,* a quarterly which is important for the clergy and for all those who have an interest in ecclesiastical culture. At present, with its more ample means for research and better technical and scientific equipment, the *Razon y Fe* discusses questions pertaining to sacred scripture, apologetics, dogmatic theology, philosophy, civil and canon law, ascetic and mystical theology, hagiology, ecclesiastical history, history of religions, catechetics, archaeology and Christian art. Although, as is well known, ecclesiastical studies are in a special manner the work of the clergy, the laity also may profit abundantly from a conscientious perusal of them. They are of great help in the acquisition of a better knowledge of the fundamentals of religion and of the defense of the Church. Since the founding of *Estudios Eclesiasticos,* the Jesuits have already published many excellent papers among which is the *Study of the Vatican Manuscripts of the Salamancan Theologians of the XVII Century,* by Cardinal Ehrle. Well worthy of praise are the studies of Father Villada on the ecclesiastical history of Spain, who is now writing a series of volumes which will throw much light on many obscure points relative to the history of medieval Spain; two volumes have recently appeared.

The eighth annual interim Anglo-American Historical Conference will be held at the Institute of Historical Research, University of London, on July 4. A full conference, similar to those of 1921 and 1926, will meet in July 1931.

We are asked by the University of London Institute of Historical Research to call attention to a project for the photographic reproduction of the *Statutes of the Realm,* published by the British Record Commission between 1810 and 1828. This work, which is of course indespensable for research of any aspect of English history prior to the accession of George I, has long been partly or wholly out of print, and as second-hand copies are not only very costly but difficult to obtain at any price, the Institute has undertaken to investigate whether there exists a sufficient demand to make reproduction practicable. The probable cost of the twelve volumes will be $200-$250. Prospective subscribers should communicate with the secretary, Malet St., London, W. C. 1

Blessed Cuthbert Mayne, by Professor R. A. McElroy (London, Sands, pp. 131), covers the missionary enterprise of the English Seminarists of whom Mayne was the protomartyr.

Professor Robin Flower's *Ireland and Medieval Europe,* the Sir John Rhys Lecture before the British Academy, has been published by the Oxford University Press, pp. 35.

The reputation which Dom Louis Gougard O.S.B. deservedly enjoys as an expert on things Celtic will make his latest brochure, *Modern Research with special reference to Early Irish Ecclesiastical History* (Dublin, Hodges Figgis and Company, 1929, pp. 58), most welcome. These reprinted lectures, given at University College, Dublin, in April of last year will be at once a warning and an encouragement to students of early Irish history—a warning, inasmuch as they outline not only the inherent difficulties of historical research and criticism, but its special difficulties in regard to Irish history because of the frightful destruction of manuscripts in the past and the doubtful historicity of many of the few that remain; an encouragement, in their sketch of masterly achievement in the past with a critical apparatus much less adequate than is now the case. The last section lists suggestions for future research which should stimulate the present younger generation of students of Irish history, both ecclesiastical and profane.

There is much of Catholic interest in the Sidelights on the Careers of Miles Macdonell and His Brothers, related by A. G. Morice in the *Canadian Historical Review* for December.

Among the accessions listed by the Minnesota Historical Society are copies of eleven letters in the diocesan archives of Quebec, written from 1818 to 1824 by Bishop Plessis to or concerning missionaries whom he sent to the Red River colony and the Lake Superior region.

A movement to organize the Kansas Catholic Historical Society was begun by the Knights of Columbus of that state at its annual convention last May. It is proposed to serve the cause of Catholic history after the manner of the Knights of Columbus Historical Commission of Texas.

The section of the *Report* of the Librarian of Congress for 1929 devoted to the Division of Manuscripts should be read by students of American history for its detailed account by Dr. Jameson of the rich and varied accessions of the past year. Especially valuable is the description of the work of Professor S. F. Bemis in obtaining transcripts of source material for American history from the European archives.

The sixth annual literary meeting of the American Society of Church History was held at Evanston, Ill., March 21-22. Of the eight papers read, one was devoted to Jean Gerson and another to Fulbert of Chartres.

Eric Sutton has translated the life of *Christopher Columbus,* by Jacob Wasserman, the German novelist (London, Secker, 10 *s.* 6 *d.*).

In the *Vaterland* of Oct. 10, 1929, there appeared an article to the effect that "within the last few days there has been discovered in the Vatican Archives a document, dating from the year 1500, in which according to newspaper reports conclusive proofs have been furnished that the family of Christopher Columbus, the Discoverer of America, inhabited a village of Cogoreto near Savona. The above-named village now bears the name of Cogoleto".

Inquiries at first sources revealed the fact that there was no such document of 1500 found in the Vatican archives. Instead there had been consulted a Codex in the Vatican Library dating from the beginning of the seventeenth century in which the families of the city of Genoa had been recorded. Working backwards, Monsignor Angelo Mercati, the prefect of the Vatican archives, said a certain journalist concluded that since in 1612 a family by the name of Colombo was detected as originating in Cogoreto it was inferred that Christopher Columbus had been born there.

The assertion lacks "conclusive proof", and as far as historical research is concerned may safely be relegated to the newspaper files of the journalist with whom it originated.

The *Hispanic American Historical Review* for February will interest our readers because of Cecil Jane's account of the Letter of Columbus Announcing the Success of His First Voyage; students will find most useful Dr. Thomas P. Martin's note on Spanish Archive Materials and Related Materials in Other National Archives Copied for the Library of Congress by the Rockefeller Project "A" Gift Fund, 1927-1929. Other valuable bibliographical information to be found in this number is Dr. James A. Robertson's account of the Publications of the Instituto de Investigaciones Históricas de la Facultad de Filosofía y Letras, and Dr. Roland D. Hussey's note on Manuscript Hispanic Americana in the Ayer Collection of the Newberry Library, Chicago.

In the January issue of *Mid-America,* Rev. Dr. Paul J. Foik, C. S. C., writes of Early Explorers of the Southwest; Rev. Dr. Peter L. Johnson advances the lack of provision for Catholic army chaplains as a heretofore unconsidered cause of the Port Washington Draft Riot of 1862; Dr. Howard E. Egan continues his study of Irish Immigration to Minnesota; and Miss May S. Corcoran tells the story of Mission San Juan Bautista. There is also shown a hitherto unpublished plan of Fort Orleans.

In the *North Carolina Historical Review* for January Miss Adelaide L. Fries evaluates the Moravian Contribution to Colonial North Carolina; and Professor William K. Boyd and Professor Charles A. Krummel contribute a series of German Tracts concerning the Lutheran Church in North Carolina during the Eighteenth Century, the first group consisting of textbooks for the youth of that colony outlined by a society of Helmstaedt professors.

The collection of Harvard theses for commencement day contains some interesting source material for comparative education. The graduates had to defend theses that are quite Scholastic in manner and content. There are such propositions as: *Voluntas est libera* and *Omne ens est absolute bonum;* but also such distinctly Scholastic propositions as: *Forma informat non materiam sed compositum.* There were theses in logic and technologics, in rhetoric, in grammar, in mathematics, and in ethics. After the Revolution began there were also *theses politicae,* a category under which a dozen propositions in political philosophy were to be defended. There had occasionally been political theses before this but never a separate category. The theses for the A. M. degree are somewhat more intensive in their significance. The men to whom degrees were given were called commencers. The first theses extant are for the year 1642. They were printed on a broadside or single sheet and they continued to be printed thus until 1810 and then were printed in octavo form. This continued until 1820, after which apparently the theses were not printed though it is not sure whether they were not used for examination purposes. The commencements were called public acts so that the resemblance to the medieval university customs was very close.

The *Boston Pilot* of March 8, a large centenary edition commemorating its hundredth anniversary and the tercentenary of the founding of Boston, contains much of historical interest.

Professor Verner W. Crane, in chapter 3 of his *Southern Frontier, 1670-1732,* makes an important contribution to our knowledge of the relations of Father Louis Hennepin with the English, and gives new information concerning the dates of publication of some of that missionary's writings (Durham, 1928).

There has recently come into the possession of Father F. P. LeBuffe, S. J., editor of *Thought* and a native of Charleston, S. C., a copy of the scarce little Catechism (pp. 72) which Bishop John England of that See published in 1821. Some of the members of the American hierarchy objected to the use of a diocesan Catechism, and Bishop Flaget in particular objected to Dr. England's definition of Faith: "A belief upon the authority of God of all the doctrines which He has revealed, be they ever so incomprehensible to us."

William J. Petersen's account of Some Beginnings in Iowa, in the January number of the *Iowa Journal of History and Politics,* informs us that the first Catholic service in the state was held in 1833, in the cabin of a Mrs. Brophy, Dubuque, by the Jesuit Father Quickenbaum; and that on August 15, 1835, the cornerstone of the first Catholic church was laid in the same city, the completed structure dedicated in 1836 as St. Raphael's.

The article by Russell Duane entitled, "Who Wrote Stephen Girard's Will?", in the *Pennsylvania Magazine of History and Biography* for January, has a certain interest for its reference to the curious provision of that will which enjoined that "no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said College [Girard]; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said College," an injunction which the author says has always been rigidly enforced.

Sister Mary Rosalita prints in the winter number of the *Michigan History Magazine* the Spring Hill Indian School Correspondence, a group of twenty-three letters and papers that passed between government officials in Washington, their agents in Detroit, and Father Gabriel Richard, director of the school.

The Diary of Mother Seton was recently presented to St. Joseph's College, Emmitsburg, Md.

Unexpected and useful historical information of diocesan and general character will be found in the *Almanac and Directory of the Catholic Telegraph* for 1930.

A decade of years from now an anniversary occurs in American Catholic history in which the entire Church of the United States should be interested; what is likely to happen, is that in the celebration which no doubt will be held in 1940 commemorating the one hundred and fiftieth year of our established hierarchy under John Carroll, the anniversary we have in mind may pass unnoticed, since the plan of the Sulpicians to come to Baltimore coincided with his consecration at Lulworth in 1790. The complete story of the Society of St. Sulpice is a missing chapter in American Catholic history. Dr. Herbermann's *Sulpicians in the United States* (New York, 1916) is a poorly constructed volume and has needed serious revision since its chapters were first published in the *Historical Records and Studies.* The *Memorial Volume of the Centenary of St. Mary's Seminary of St. Sulpice, Baltimore, Md.,* published in 1891, is unworthy of the century's labors it chronicles. Another slight attempt has recently been made—*L'Oeuvre de la Compagnie de St. Sulpice dans l'Amérique du Nord: Canada et Etats-Unis,* by Father E. Levesque of the Society (Paris, 1929, pp. 32). This is evidently based upon Herbermann and upon those who have followed him, and contains as a result some of the faulty interpretations and historical inaccuracies of his volume. The honor of the Church in the United States as well as the honor of the Sulpicians would seem to suggest that between now and 1941, there should be prepared a complete history of the Society in the United States, based upon archival research here and abroad, and written with the purpose of bringing to light something more than the names and lives of the learned and saintly men who directed their colleges and seminaries here since 1791. It is a unique chapter, a noble chapter, in our Catholic life and ten years are not too many to spend in its composition.

The publishers of *Publicaciones del Instituto Hispano-Cubano de Historia de America,* Seville, announce *Catálogo de los Fondos Cubanoa del Archivo General de Indias: Consultas y Decretos, 1664-1783;* also tomo I of *Catálogo de los Fondos Americanos del Archivo de Protocolos de Sevilla.*

Why Pope Pius XI Asked Prayers for Russia on March 19, 1930, is a review of the facts in the case, together with proofs of the international program of the Soviet government, by Edmund A. Walsh, S. J. (Catholic Near East Welfare Association, pp. 38).

The annual *List of Doctoral Dissertations in History now in Progress at the Chief American Universities* (December 1929), published by the Division of Historical Research of the Carnegie Institution of Washington, includes the following titles: The Rivalry between the Secular and the

Regular Clergy in the Middle Ages, Helen R. Bitterman, *Chicago;* The Nature and Technique of Propaganda in the Middle Ages, W. P. Hotchkiss, *Chicago;* The Founding of the Latin Kingdom of Jerusalem, Sister Frances Rita, *Minnesota;* Raymond of St. Giles, A. L. Vigneras, *Harvard;* Academic Freedom in the Universities of the Thirteenth Century, Judith S. Bernstein, *Columbia;* Arabic Aristotelianism in Thomas Aquinas, Carl Rautzenberg, *Chicago;* Relation of the Popes to Learning in the Thirteenth Century, G. Post, *Harvard;* Franciscan Poverty in the Light of Thirteenth-Century Economic Conditions, R. C. Petry, *Chicago;* The Papacy and England under John XXII, F. H. Hamil, *Michigan;* Alvarus Pelagius and his *De Planctu Ecclesiae,* A E. Donini, *Harvard;* Some Aspects of Medieval Thought as reflected in the Sarum Hymns, Ruth E. Messenger, *Columbia;* Alberic of Monte Cassino and the Renaissance of Learning in South Italy, H. M. Willard, *Harvard;* Franco-Italian Relations from 1860 to the Convention of September 15, 1864, with special reference to the Roman Question, L. M. Case, *Pennsylvania;* Apprehension, Trial, and Punishment of Heretics in Medieval England, J. R. Bacher, *Pennsylvania;* Anti-Papal Legislation in Medieval England, J. T. Ellis, *Catholic;* Popular Reaction to Religious Change in the Reigns of Edward VI, Mary, and Elizabeth, R. H. Gearhart, *Pennsylvania;* Life of Henry Newman, Secretary of the Society for Promoting Christian Knowledge, A. B. Forbes, *Harvard;* Gibbons's Antagonism to Christianity, S. T. McCloy, *Columbia;* Catholic Emancipation, G. D. Sanderson, *Harvard;* British Opinion of Italian Unification, M. B. Urban, *Columbia;* Statutes of the Gilds of Toulouse, Sister Mary Ambrose, *Columbia;* History of the University of Toulouse in the Middle Ages, C. E. Smith, *California;* Chancellors of the University of Paris in the Twelfth and Thirteenth Centuries, R. E. Keohane, *California;* Jean Gerson, K. H. Causland, *Toronto;* The Papacy and the Revocation of the Edict of Nantes, Louis O'Brien, *Columbia;* Biographical Study of the Abbé Grégoire during the National Assembly and the Convention, Leah Morehouse, *Pennsylvania;* French Clerical Emigrés in London during the French Revolution, D. R. Mathews, *Chicago;* The Third French Republic and Monasticism, L. L. Rummel, *Wisconsin;* History of the Monastery of Subiaco to 1500, G. H. Drinkwater, *Chicago;* Influence of the Religious Movements on the Origin of the Milanese Commune, S. M. Brown, *Columbia;* Peace Policy of the Vatican, 1914-1918, F. E. Moulton, *Stanford;* Canonical Legislation in Visigothic Spain, A. K. Ziegler, *Catholic;* Secular Activities of the German Bishops during the Feudal Age, E. N. Johnson, *Chicago;* History of the University of Prague in the Middle Ages, L. Porter, *Harvard;* Origin and Development of the Secular Idea in American Education, J. B. Confrey, *Catholic;* Religious Background of the Constitution of the United States, G. S. Coleman, *Harvard;* Evolution of the American

Sabbath, F. L. Bronner, *Harvard;* Christian Perfectionism in America, M. E. Gaddis, *Chicago;* Early History of the Missionary Movement in the United States, C. R. Keller, *Yale;* The Religious Issue in American Politics, E. J. Byrne, *Catholic;* History of the Rise and Progress of Deism in America, H. M. Morais, *Columbia;* Religious Aspects of American Peace Movements, A. A. Hovey, *Chicago;* Colonial Reaction to the Religious Abuse of the Quebec Act, C. H. Metzger, *Michigan;* Catholic Missions of the Northwest to 1815, Sister Mary Aquinas, *Catholic;* American Opinion of Roman Catholicism during the Revolution, Sister M. Augustina Ray, *Columbia;* Origins of Foreign Missionary Organization, N. H. Carman, *Chicago;* Life of Sister Louise, Foundress of Notre Dame de Namur in America, Sister Helen L. Nugent, *Catholic;* Influence of Jacksonian Democracy in Religious Organizations, H. R. Muelder, *Minnesota;* Attitude of the Churches toward the Civil War and Reconstruction, L. G. Vander Velde, *Harvard;* Career of the Rt. Rev. John Lancaster Spaulding, Sister M. Evangeline Henthorne, *Illinois;* Colonel Thomas Dongan, J. H. Kennedy, *Catholic;* The Establishment of the Christian Religion in Missouri, Lucy Simmons, *Columbia;* Political Nativism in Texas, Sister Paul McGrath, *Catholic;* Jesuit Missions in Kansas, 1837-1863, A. T. Donohue, *Kansas;* The Inquisition and Church and State in New Mexico in the Seventeenth Century, F. V. Scholes, *Harvard;* The Honorable and Rt. Rev. Alexander Macdonnell, Canadian Churchman and Statesman, H. J. Somers, *Catholic;* Frontier Missions of Spanish South America in the Seventeenth and Eighteenth Centuries, R. O. Rivera, *Duke;* Conversion of the Indians in New Spain, W. W. Barnes, *Columbia.*

BRIEF NOTICES

Almanach Catholique Français pour 1930. Préface de François Veuillot. (Paris, Librairie Bloud and Gay, 1930, pp. 448.)

The official year-book of Catholic France which has never since its first appearance failed to present valuable information on the principal factors of Catholic activity in that country. New features appear with each issue. This year there is a calendar of centenaries, an excellent section devoted to the important facts in French social action, to the religious art of 1928-1929, and lists that cannot be found elsewhere of diocesan direction, important publications, the Catholic press, and higher Catholic education. Among the centenaries chronicled for 1930 are: St. Augustine of Hippo, who died in 430; Sigibert de Gembloux, born in 1030; Hugues de Fleury who died in 1130; the birth that same year of William of Tyre; the foundation in 1530 of the Collège de France; the birth (1630) of Stephen Baluze and Pierre-Daniel Huet; the inception of the Congregation of the Maurists in 1630; and the publication of the first important liturgical work of Prosper Gueranger in 1830.

Baumgarten, N. de, *Chronologie ecclésiastique des terres Russes du Xe au XIIIe siècle.* [*Orientalia Christiana*, XVII, 1, no. 58.] (Rome, Pontifical Institute of Oriental Studies, 1930, pp. 176.)

Based upon a thorough searching and evaluation of sources, this chronology covers the first period of Russian history, to the invasion of the Mongols, 1239. A concluding chapter is offered by way of interpretation, and there is appended a list, with dates, of archbishops and bishops.

Beard, **Charles** A., and **Radin**, **George**, *The Balkan Pivot: Yugoslavia.* (New York, Macmillan, 1929, pp. vii, 325, $2.50.)

A study undertaken at the request of the America-Yugoslav Society of New York and completed under the auspices of the National Institute of Public Administration, which is informing in matters of that country's natural resources, political organization, economic situation, and foreign relations.

Bremer, **Walther**, *Ireland's Place in Prehistoric and Early Historic Europe.* (Dublin, Hodges, Figgis, 1928, pp. 38.)

Translation of a masterly essay, based upon the collection of antiquities in the National Museum of Ireland; with seventeen illustrations.

Buchanan, **Rev.** E. S., M.A., B.Sc., *Luther's Reply to King Henry VIII, now first englished after the lapse of four centuries.* (New York, 1928, pp. 57.)

A translation of one of the bitterest productions of Martin Luther (written in reply to the *Assertio Septem Sacramentorum*) by one who does "this service to a much loved Teacher . . . the mightiest instrument of God in bringing about the Reformation, which set thinking men in Europe free from their Babylonish captivity." See Grisar, *Luther*, II, 152-4.

CASSOTTI, MARIO, *La Pedagogia di Raffaello Lambruschini.* [Pubblicazioni della Università Cattolica del Sacro Cuore, serie prima, vol. XIII.] (Milan, Società Editrice *Vita e Pensiero*, pp. 263.)

A serious study of his life and works, together with a critical examination of his pedagogical and scholastic writings.

CLARK, MARION G., and GORDY, WILBUR FISK, *Westward toward America.* (New York, etc., Charles Scribner's Sons, 1929, pp. xiv, 398.)

An attractive introduction to American history for children, bringing the story to the founding of Jamestown. At the end of each chapter are suggestions of "Things you may like to do", reading references, and "Self-Testing Games"—statements to be marked true or false.

COE, FANNY E., *Founders of Our Country; ibid., Makers of the Nation.* (New York, etc., American Book Co., 1930, pp. 336, 384.)

Revised editions of these elementary texts.

COTTER, REV. DR. JAMES H., *Tipperary.* (New York, Devin-Adair, 1929, pp. ix, 192.)

"These are random thoughts that came to view in hurried studies and limited trips, and in no sense intended to be complete regarding persons and places . . . an offering of the heart more than of the intellect." Bibliography; no index.

CROMPTON, F. C. B., *Glimpses of Early Canadians: Lahontan.* (Toronto, Thomas Nelson and Sons, pp. xiii, 101, $1.50.)

Based upon the letters of Louis Armand Lahontan, an officer in the French army who served in Canada from 1683 to 1692, which were published in 1703. La Barre's encounter with the Iroquois, Lahontan's service at Fort Frontenac, and his journey up the Great Lakes are recounted.

DRAPER, LYMAN C., LL.D., *Kings Mountain and Its Heroes.* (New York, Dauber and Pine Bookshops, 1929, pp. xv, 612.)

Without explanatory statement of any kind, this appears to be the remainder of the edition of 1881, revised only by the insertion of a new title page bearing the name of the seller.

EGAN, MAURICE FRANCIS, BROTHER LEO, and FASSETT, JAMES H., *New Corona Readers*, Book Five. (Boston, etc., Ginn and Co., 1929, xi, 339, $ .84.)

"This study material is planned to develop the best reading techniques, as determined by the most recent investigations in the pedagogy of reading." The lessons are followed by pronouncing lists and brief definitions. Designed, of course, for Catholic schools.

EHRENBORG, REV. FERDINAND, S.J., *The Ideal of the Priesthood as Illustrated by the Life of John Coassini, of the German-Hungarian College in Rome.* Translated by Rev. Frank Gerein. (St. Louis, B. Herder, 1930, pp. vi, 281, $2.25.)

The biography of a young priest who lived but seven weeks after ordination, written by his spiritual director to whom was given Coassini's numerous notes upon which the book is based.

Favrey, Joseph, *L'Edit de Nantes et la Question de la Tolerance.* (Paris, Boccard, 1929, pp. 60.)

An essay in five short chapters on the origin and revocation of the Edict of Nantes. A plea for tolerance with historical lessons for the present state of religion in France.

Fogg, Walter, *One Thousand Sayings of History Presented as Pictures in Prose.* (Boston, Beacon Press, 1929, pp. 919, $5.00.)

More than 1100 historical utterances drawn from all ages and races, with indexes of names, of subjects, of key lines, and of familiar sayings. A good reference book, concisely compiled, yet entertaining in style and presentation.

Gallery, Mary Onahan, *Life of William J. Onahan: Stories of Men Who Made Chicago.* (Chicago, Loyola University Press, 1929, pp. 74, $1.50.)

Chatty reminiscences which reveal the life and character of a pioneer and the activities of his associates.

Gay, George I., with the collaboration of **H. H. Fisher,** *Public Relations of the Commission for Relief in Belgium.* Two vols. (Stanford University Press, 1929, pp. 606, 539, $10.)

Documents, the originals of which are in the Hoover War Library, Stanford University, which show the complex and varied administrative and operative problems of the commission. These well-printed volumes make a valuable contribution to the study of one phase of the Great War. Document No. 584 is the letter of Pope Benedict XV to Cardinal Gibbons approving the commission's appeal for Belgian children.

Grammer, Carl E., *Things that Remain.* [Bolen Lectures, 1928.] (New York, Macmillan, 1929, pp. 219, $1.75.)

Chapters on Man, God, the Existence of God, the Personality of God, Inspiration, Providence, Miracles, and Mysticism.

Halleck, Reuben Post, M.A., LL.D., and **Frantz, Juliette,** M.A., *Founders of Our Nation.* (New York, etc., American Book Co., 1929, pp. vi, 320.)

This contribution to Halleck's American History series is proposed as a first textbook for young pupils for the study of our history from its discovery to the Revolution. The presentation is simple and concrete.

Hart, Albert Bushnell, with the collaboration of **John Gould Curtis,** *American History Told by Contemporaries;* vol. V: *Twentieth Century United States, 1900-1929* (New York, Macmillan, 1929, pp. xxi, 917, $3.75.)

A well-selected group of papers and poems grouped under the following titles, with subdivisions under each: The Land and the People; Government and Dependencies; International Aspects; Domestic Problems and Advances; Administration Methods and Expedients; Human Relations; Arts and Sciences; World War (there is printed Joyce Kilmer's "Cathedral of Rheims"); and Aftermath of the War. There is nothing of distinctly Catholic interest; indeed every phase of American life during this period seems to be represented excepting religion.

Holbrook, Franklin F., *St. Paul and Ramsey County in the War of 1917-1918.* (St. Paul, Ramsey County War Records Commission, 1929, pp. x, 588.)

"The commission has aimed to present an accurate, comprehensive and graphic account of the activities of the various local military units and war service organizations; to depict in some degree the effect of the war on the ordinary course of life in the community; and to list the names of all local men and women in the service. . . ." One of the thirteen photographic illustrations shows Archbishop Ireland addressing recruits.

Jones, Putnam Fennell, *A Concordance to the Historia Ecclesiastica of Bede.* (Cambridge, The Mediaeval Academy of America, 1929, pp. ix, 585, $6.50, $5.50 to members of Academy.)

This excellent concordance is intended as a precise tool for students of medieval Latin and for investigators in early English history. It is an *index verborum* as well as an *index rerum* of Bede's great classic.

Kruecer, Dr. **Gustav**, *Die Kirchengeschichte*, third section of *Die evangelische Theologie: Ihr jetziger Stand und ihre Aufgaben.* (Halle, Buchhandlung des Waisenhauses, 1929, two parts, pp. 77, 50.)

An excellent summary of the present status of ecclesiastical historiography in Protestant and Catholic scholarship.

Langer, William Leonard, Assistant Professor of History in Harvard University, *The Franco-Russian Alliance, 1890-1894.* [Harvard Historical Studies, XXX.] (Cambridge, Harvard University Press, 1929, pp. ix, 455.)

A rewriting of the author's doctoral dissertation in the light of new material. "The aim all through has been not to isolate the alliance and not to examine it from the standpoint of any one government or any one policy. The object has been rather to place it in its European setting and to explain it as the product of the general international situation." A real contribution to the study of the preliminaries of the Great War by an able, industrious scholar.

Lindworsky, Johann, S.J., *The Training of the Will.* Translated by Arpad Steiner and Edward A. Fitzpatrick. [Marquette Monographs in Education, no. 4.] (Milwaukee, Bruce Publishing Co., 1929, pp. 226.)

Lectures on the psychology and pedagogy of the will, with some suggestions of specific tasks in its education.

MacDonald, Rt. Rev. Alexander, D.D., LL.D., *The Mass Explained.* (Boston, Gorham Press, 1929, pp. 75.)

An intelligible interpretation which should have a general appeal. There is an historical chapter on the Mass in the decrees of the Council of Trent.

Milner-White, Eric, M.A., Dean of King's College, Cambridge, and **Knox, Wilfred** L., M.A., Warden of Oratory House, Cambridge, *One God and Father of All.* (London, A. R. Mowbray and Co., 1929, pp. vi, 158.)

A non-abusive reply to Father Vernon's statement of his conversion as given in *One Lord, One Faith.*

Morgan, E. R., Ed., M.A., Warden of the College of the Ascension, Selly Oak, *Essays Catholic and Missionary.* (London, Society for Promoting Christian Knowledge, 1928, pp. viii, 332.)

A collection of sixteen essays by as many contributors on such subjects as Christianity and the claims of religion, the presentation of the Gospel, Christianity in its relation to nationalism and education, the development of missions, the training of missionaries, etc., all intended to illustrate the work and purpose of the Anglican communion.

Munro, William Bennett, *The Makers of the Unwritten Constitution.* [The Fred Morgan Kirby Lectures, delivered at Lafayette College, 1929.] (New York, Macmillan, pp. 156, $1.50.)

A fine introduction showing the nature and extent of the divergence from the written Constitution, and excellent chapters on four historical figures who contributed most to the making of these changes: Alexander Hamilton and the Economic Supremacy of the Federal Government; John Marshall and the Achievement of Nationalism; Andrew Jackson and the Democratization of the Constitution; and Woodrow Wilson and the Accentuation of Presidential Leadership. Very readable, and useful to students.

Nathan, Manfred, K.C., M.A., LL.D., *Empire Government: an Outline of the System Prevailing in the British Commonwealth of Nations.* (Cambridge, Harvard University Press, 1929, pp. 256.)

Free of speculation, politics, and minute details respecting administration, this volume gives an excellent survey of the existing government both of Great Britain and of the dominions and oversea possessions. In view of recent changes in the constitutional relations between all parts of the empire, this study has a timely value.

National Catholic Educational Association Bulletin, vol. XXVI, no. 1. (Washington, the Association, pp. 842.)

Papers and discussions of the general meetings. Sister Frances Teresa discusses the teaching of American History in High School; and Rev. Dr. Paul J. Foik, C.S.C., reports on the Guide to Catholic Periodical Literature.

Nevins, Allan, *American Press Opinion, Washington to Coolidge: a Documentary Record of Editorial Leadership and Criticism, 1785-1927.* (New York, etc., D. C. Heath, pp. xxv, 598.)

The title fully describes the contents but gives no expectation of its charm. Almost every phase of American life is illustrated, with the delightful flavor to be found in contemporary recording. The introductions are well done: the prolific author is always at his best in that sort of writing. The book, appropriately illustrated by fourteen cartoons, is recommended to the general reader as well as to the student seeking contemporary opinion of the political and social events of American history.

Newton, Lord, *Lord Lansdowne, a Biography.* (London and New York, Macmillan, 1929, pp. xiv, 536, $8.50.)

An excellent and restrained biography of a statesman who, as Under-Secretary of State for India, Governor General of Canada, Viceroy of India,

Secretary of State for War during the critical years of the Boer War, and Foreign Secretary, played an important part in over half a century of public service. The author supplies a discriminating background and allows his subject to reveal himself in his letters and speeches.

OWEN, DAVID EDWARD, ***Imperialism and Nationalism in the Far East.*** **[Berkshire Studies in European History.] (New York, Henry Holt, 1929, pp. xii, 128, $ .85.)**

Several numbers of this series have been reviewed in this journal. The present volume satisfactorily meets the purpose of the Studies, ***viz.,*** **to furnish the teacher of general European history adequate reading which is "neither too specialized and technical, nor too elementary". The three chapters of this presentation deal with the Exclusive East and the Expanding West, with an account of Chinese philosophy and religion; the Changing Orient, 1884-1901, with three pages on Christian missions in China and a page on Christianity in the changing Japan; and China and Japan in World Politics, 1901-1928.**

PEIXOTTO, JESSICA B., Heller Committee for Research in Social Economics, ***How Workers Spend a Living Wage.*** **[Cost of Living Studies, II.] (Berkeley, University of California Press, 1929, pp. 161-245 of the University's** ***Publications in Economics,*** **vol. 5, no. 3.)**

A study of the incomes and expenditures of eighty-two typographers' families in San Francisco. "Less than 1 per cent. of the total expenditures [miscellaneous other than for food, clothing, shelter, and house operation] went for church donations, and even less for charity."

ROTH, WALTER E., ***Additional Studies of the Arts, Crafts, and Customs of the Guiana Indians,*** **with special reference to those of Southern British Guiana. [Smithsonian Institution, Bureau of American Ethnology, Bulletin 91.] (Washington, Government Printing Office, 1929, pp. xi, 110, $1.00.)**

In the nature of an appendix to the author's main work on the Guiana natives (Bulletin 38).

SEYMOUR, ST. JOHN D., ***Anglo-Irish Literature (1200-1582).*** **(Cambridge, University Press, 1929, pp. 170.)**

A connected survey of the non-Celtic literature of Ireland, comprising Norman-French, English and Latin prose and poetry during this period, closing with that "oddest of English writers", Richard Stanihurst. Well documented; good index.

SLY, JOHN FAIRFIELD, Lecturer in Government, Harvard University, ***Town Government in Massachusetts, 1620-1930.*** **(Cambridge, Harvard University Press, 1930, pp. viii, 244, $2.50.)**

A scholarly study embracing an account of the origins and development of town government in colonial times, a discussion of its theory, an analysis of its changes, and an evaluation of modern modifying conditions.

Smith, J. Allen, LL.B., Ph.D., late Professor of Political Science in the University of Washington, *The Growth and Decadence of Constitutional Government*. (New York, Henry Holt, 1930, pp. xvii, 300, $3.00.)

The first chapter, on the Influence of Theological Speculation on the Early Constitutional Movement, is at times illogical because of lack of sympathetic understanding of the spirit of the Middle Ages. The general thesis of the subject is well developed from the standpoint of a liberal and progressive who writes soberly and with restraint.

Strakhovsky, L., Docteur en Sciences Historiques, *L'Empereur Nicolas I, et l'esprit national russe*. [Université de Louvain, Recueil de Travaux, second ser., no. 13.] (Louvain, 1928, pp. xv, 121.)

A study which departs from the generally accepted account of the character of an emperor who occupied the throne of Russia for thirty years after the death of his better known brother, Alexander I.

Summerbell, Martyn, Ph.D., President of Starkey Seminary, *Our Friends in Other Folds: an Excursion in Amity*. (Boston, Christopher Publishing House, 1929, pp. 133.)

The author aims to note "the favorable features in several of the leading denominations that bear the Christian name", *viz.*, Episcopalians, Presbyterians, Congregationalists, Baptists, Society of Friends, and Methodists. There was nothing good apparently to be found among Catholics; nor is there any "amity" disclosed towards them.

Wienefeld, Robert H., Ph.D., Professor of History in Converse College, *Franco-German Relations, 1878-1885*. [Johns Hopkins University Studies, series XLVII, no. 4.] (Baltimore, Johns Hopkins Press, 1929, pp. vi, 200.)

The author traces the growth of friendly relations between the bitter rivals of the Franco-Prussian war from the Congress of Berlin, through the Conference of Madrid in 1880, the Tunis affair in 1881, and the mutual grievances against Great Britain on account of conditions in Egypt and West Africa. This good understanding was shaken in 1885 by the restoration of friendly Anglo-German relations under Lord Salisbury.

Wimberly, C. I., D.D., *Beacon Lights of Faith*. (New York, Fleming H. Revell Co., 1929, pp. 191, $1.50.)

Twenty-six biographical sketches which fail to give "a fair account of the struggles and the victories of Protestant Christianity".

Wright, Benjamin Fletcher, Jr., Assistant Professor of Government in Harvard University, *A Source Book of American Political Theory*. (New York, Macmillan, pp. xi, 644, $3.75.)

A satisfactory attempt to make available to students of political theory the original writings of American political thinkers. Useful introductions are supplied for each group of documents. Included is Governor Smith's reply to Mr. Charles C. Marshall in the *Atlantic Monthly*, May, 1927. Some of the writings of Dr. John A. Ryan are listed in the appended references.

PERIODICAL LITERATURE

MISCELLANEOUS

Some Books on Jews and Judaism. Herbert Loewe (*History*, January).

Church History by Non-Catholic Historians (continued). J. E. Graham (*Truth*, January-March). Henry Hallam, Lord Macaulay, modern Anglican historians, Prescott.

Missionary Activity in the Non-Christian Religions. Carl Clemon (*Journal of Religion*, January).

The Discovery of the Deluge. Eric Burrows, S.J. (*Dublin Review*, January).

Jésus et le messianisme politique examen de la théorie de M. Robert Eisler. Maurice Goguel (*Revue Historique*, November-December).

Popular Competitors of Early Christianity. S. J. Case (*Journal of Religion*, January).

The Charges aginst the Christians in Tacitus. F. R. Montgomery (*Church Quarterly Review*, January).

Les Origins du Symbole romain. D. B. Capelle (*Recherches de Théologie ancienne et médiévale*, January).

Letters of the Humanists. Preserved Smith (*Journal of Modern History*, December).

Rome and the Early Middle Ages. N. H. Baynes (*History*. January).

The Medieval Physician. T. W. Todd (*Annals of Medical History*, November).

The Origin of the Presbyterate. F. J. Connell, C.SS.R. (*Ecclesiastical Review*, March).

The " Congregatio de Auxiliis ". A. Whitache, O.P. (*Dublin Review*, January).

The Outbreak of the Reformation. S. C. Hughson (*American Church Monthly*, January).

Luther, an Oecumenical Personality. J. G. Tasker (*London Quarterly Review*, January).

Church and State in the Reformation Period. Conrad Bergendoff (*Lutheran Church Quarterly*, January).

Understanding the Protestant Historical Attitude. P. M. Dunne, S.J. (*Ecclesiastical Review*, March).

The Jesuits at the Council of Trent. James Broderick, S.J. (*Month*, January, February).

Eine donatistische Fälschung. H. Achelis (*Zeitschrift für Kirchengeschichte*, January).

Les études patristiques depuis 1869. J. de Ghellinck, S.J. (*Nouvelle Revue Theologique*, December).

Relations between Rome and Russia (concluded). Bishop Edward Count O'Rourke (*Central-Blatt and Social Justice*, December-March).

New Light on Columbus? Cecil Jane (*Contemporary Review*, January).

The First Vicar-Apostolic of the New World. E. Ward Loughran (*Ecclesiastical Review*, January).

Le catholicisme aux Indies (continued). Ivanhoe Caron (*Canada Français*, February, March).

Church and State in Mexico: the American Mediation. Walter Lippman (*Foreign Affairs*, January).

EUROPEAN

Saint Vincent de Paul au secours des provinces désolées. P. Coste (*Revue des Questions Historiques*, January).

La légation d'Hugues, archevêque de Lyon, sous le pontificat d'Urbain II, 1088-1099. Abbé Rony (*Revue des Questions Historiques*, January).

La legazione del Palo e del Giberti in Francia ed in Fiandra nel 1537. G. M. Monti (*Archivio Storico Italiano*, February).

A Medieval Forgery: the Foundation Charter of the Monastery of the Irish Benedictines at Vienna. P. J. Barry (*Placidium*, January).

The "Miracle" of Saint Januarius. Herbert Thurston (*Month*, February).

St. Catharine of Siena. Bishop Shahan (*Catholic World*, March).

Les tombeaux des papes du Moyen Age à Rome et en Italie. Jeanne Vielliard (*Moyen Age*, May-December).

Temporal Power. J. A. Faulkner (*Princeton Theological Review*, July).

The Roman Question: a Diplomatic Retrospect. M. Mansfield (*Dublin Review*, January).

Cardinal Merry del Val. Michael Williams (*Commonweal*, March 19).

Die Papstwessagungen des Abts Joachim von Flore. O. Clemen (*Zeitschrift für Kirchengeschichte*, January).

BRITISH EMPIRE

Bishop Creighton's View of History. Claude Jenkins (*Church Quarterly Review*, January).

In Further Defense of Mary Tudor. H. E. G. Rope (*Month*, December).

Blessed John Fisher in Cambridge. N. MacD. Wilby (*Month*, December).

Church and State and the *Jure Divino* Theory of Episcopacy in the English Church. P. Doyle (*Church Quarterly Review*, January).

The Real Oxford Movement. H. A. L. Fisher (*Contemporary Review*, December).

Glauben und Wissen bei Anselm von Canterbury. Walter Betzendörfer (*Zeitschrift für Kirchengeschichte*, January).

A Royalist in Exile, 1651-1660: Sir Marmaduke Langdale. F. H. Sunderlan (*Downside Review*, January).

The Church of Burnham-on-Sea under the Abbey of Gloucester. Dean of Wells (*Downside Review*, January).

The Witch-Cult in Scotland: Was It a Primitive Religion? Lewis Spence (*Scots Magazine*, December).

Bishop Geoghegan of Adelaide. Eugene Hoade, O.F.M. (*Irish Rosary*, December).

UNITED STATES

The Supply Service of the New Mexican Missions in the Seventeenth Century. F. V. Scholes (*New Mexico Historical Review*, January).

John Cotton and the New Haven Colony. Isabel M. Calder (*New England Quarterly*, January).

On the Hennepin Trail. E. C. Gale (*Minnesota History*, March).

Origins of New England Protestantism in New Orleans. Julie Koch (*South Atlantic Quarterly*, January).

Pioneer Priests at Prairie du Chien. P. L. Scanlan (*Wisconsin Magazine of History*, December).

Religious Instruction of Negroes, 1830-1860, with Special Reference to South Carolina. L. P. Jackson (*Journal of Negro History*, January).

Women Preachers in the Civil War. E. M. Williams (*Journal of Modern History*, December).

CONTRIBUTORS OF ARTICLES AND MISCELLANY

Leo Francis Stock, a staff member of the Division of Historical Research in the Carnegie Institution of Washington, Associate Professor of American History in the Catholic University of America, and President of the Association in 1929, is now preparing for the press Vol. I of the *Publications* of the Association: *Diplomatic Correspondence between the United States and the Vatican* (*1847-1869*).

Rt. Rev. **Philip Bernardini**, S.T.D., J.U.D., is Dean of the School of Canon Law, Catholic University of America, and the foremost authority in the United States on ecclesiastical law.

Hewitt B. Vinnedge, Ph.D., is head of the History Department, Hastings College, Hastings, Nebraska, former Dean of the State Teachers College for Men, Mayville, North Dakota, and a frequent contributor to the *Historical Outlook, Education*, and other periodicals.

Rev. **Lawrence K. Patterson**, S.J., M.A. Cant.), honorsman in the Historical Tripos of the University of Cambridge, and one time Lady Margaret Scholar in Modern History of Christ College in that University; was formerly Professor of Ecclesiastical History and Christian Archeology at Woodstock College, and is now stationed at St. Joseph's College, Philadelphia.